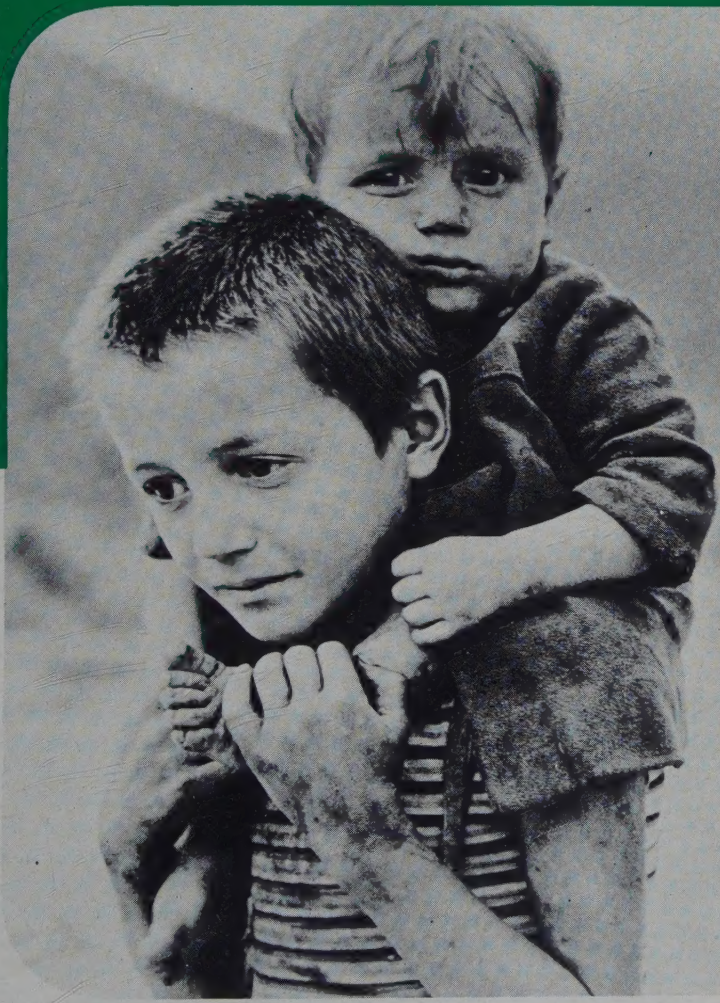
The LUTHERAN



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HIS BROTHER—AND OURS

Lutheran World Action helps refugee children

35, No. 24

MARCH 11, 1953

10 CENTS

The Missing Prayer

I WAS SUBSTITUTING for a teacher in the primary department of our church school one Sunday a few weeks after Christmas. During the worship service, the superintendent asked the children, "How many of you learned the morning prayer which you received from the Sunday school?"

My mind immediately raced back to the pile of books and toys in one corner of our living room. Somewhere among the books was the little blue plaque that had been given to our son at the Christmas party, several weeks before.

A FEW HANDS went up among the youngsters as the superintendent asked again, "Don't you remember the picture of the little boy kneeling? How many of you learned the prayer he was saying?"

Billy was seated on the other side of the room in another class. Just then h voice could be heard by everyone as h told his teacher, "I don't even have any

The superintendent caught my startle look accompanied by a quick nod of a firmation, and answered, "Your mothe says you have, Billy."

But Billy wasn't satisfied. "Do Mother? Where is it?" he asked.

I MOTIONED FOR HIM to be quiet as th lesson period started. But as soon as w got home from church, I had somethin to do before even starting dinner. Bil and I hung the plaque over his bed, an we said the morning prayer together.

Then I silently added one of my own "Dear Lord, please help me keep every day busyness from interfering with famil devotions in the future."

—ERNESTINE DAUM

The LUTHERAN — News Magazine of the United Lutheran Church in America

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COVER PICTURE. Sunday, March 8, was the date set for another "great hour of sharing"—the fifth such annual appeal for relief funds for needy people overseas. Most American churches participated. Offerings in Lutheran congregations were for the Lutheran World Action program of relief, rehabilitation and reconstruction in many lands scattered around the globe.

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THE CHURCH IN THE NEWS

Police move against German church

Outside the door of the principal Protestant church in Berlin—the *Marienkirche* in the Russian sector—a Lutheran pastor was arrested by Communist police on the night of Feb. 26. He was the fifth Protestant clergyman seized in February in the Red attack on the church.

Forty-year-old Pastor Reinhold George, a leader in the church's youth work in Berlin, had preached at vespers in the *Marienkirche*. Plainclothesmen were waiting for him as he left the church.

Pastor Carl A. Brandt of Lohmen, Saxony, was arrested in Mecklenburg earlier in the week. Police explained to church officials that he is guilty of "anti-state agitation and reactionary activities." Dr. Kurt Gruenbaum, Dr. Juergen Winterhager, and the Rev. Johannes Hamel are other pastors imprisoned in February.

Most of the clergymen arrested have been active in the youth ministry of the church.

A large church-owned farm in Mecklenburg was confiscated by the government in late February by order of an East German district court. Recently Communist officials made a survey of all church properties in East Germany. This action is suspected to be the beginning of a move to nationalize church estates.

More money for ULC

After the year-end tidal wave of offerings reaching the United Lutheran Church treasury (a quarter of the year's total sometimes arrives in the Dec. 20-Jan. 20 period) the first month of the new year is always quiet. Congregations and synods are slow about forwarding benevolence funds to the church headquarters in the weeks before Easter.

This year the total received for ULC apportionment Jan. 21 to Feb. 20 was not enormous—$120,864. But the encouraging fact is that it exceeded the 1952 amount for the same month by 18 per cent. If the 18 per cent increase is maintained through the year, the 1953 goal ($5,232,400) will be met in full.

Offerings for the Christian Higher Education Year appeal are creeping toward $7 million. Appeal goal was $6 million. Through Feb. 20 the CHEY total since the appeal began in 1950 was $6,672,269.

There was a Vatican envoy

A fact Americans had not known about their recent history was reported to them last month by the Vatican newspaper, *L'Osservatore Romano*. The United States government had an official diplomatic representative at the Vatican during three of the war years. He was Harold H. Tittmann who had the rank of *charge d'affaires* from December 1941 to 1944.

President Franklin Roosevelt had sent Myron C. Taylor on occasional trips to the Vatican as his personal representative. Mr. Tittmann went along as an assistant and remained in Rome during Mr. Taylor's absences. There was doubt whether the Italian government, then at war with the U.S., would permit an American citizen to reside at the Vatican without official diplomatic status.

The Roosevelt papers at Hyde Park, according to Robert A. Graham in *America*, make clear that the problem was solved by accrediting Mr. Tittmann as an official representative of the U.S. government.

GERMANS ARE GRATEFUL
President Fry decorated as expression of thanks to Lutherans

Grand Cross for President Fry

"Lutheran churches in America were among the first, as soon as hostilities ceased, to come to the rescue of the German people in the hours of their deepest misery," said Dr. Heinz Krekeler. The Lutherans, "very often making real personal sacrifices, have made it possible for large supplies to come to Germany year after year."

To express gratitude an official representative of the West German government, Dr. Krekeler, presented Dr. Franklin Clark Fry last month with the Grand Cross of the Order of Merit (*see photo*).

"Furthermore," said Dr. Krekeler at the headquarters of the German Diplomatic Mission in Washington, American Lutherans have "played an important part in interpreting the refugee problem to the world." American help in "assisting refugees in resettlement will always be looked upon as an outstanding example of Christian activity." Dr. Fry is president of Lutheran World Relief, the agency which channels National Lutheran Council gifts to needy people overseas.

Another event on the Fry 1953 schedule was announced this month at Dallas, Texas. The United Lutheran Church president will be the preacher at the Cotton Bowl sunrise service at Easter, said Dr. James E. Detweiler. Attendance at this service is sometimes 75,000.

Presbyterians censure McIntire

The Rev. Carl McIntire has a long record as a trouble-maker, the World Presbyterian Alliance reported. Presbyterians wanted to make clear that McIntire has no connection with any church enrolled in the Presbyterian world organization.

The latest McIntire crusade is to stir up opposition to the Revised Standard Version, the Bible translation sponsored by the National Council of Churches

which McIntire attacks tirelessly. The campaign against the National Council and the World Council of Churches is "disruptive and deceptive," Presbyterians said.

McIntire, pastor of a congregation in Collingswood, N. J., was deposed from the ministry of the Presbyterian Church USA in 1936 for defying the discipline of the church, violating his ordination vows, and failure to be "zealous and faithful in maintaining the peace of the church," it was reported. The Presbyterian organization, meeting at Buck Hill Falls, Pa., in late February, quoted from a 1936 report stating that McIntire had been deposed for character defamation and stirring up dissension and strife.

After losing his status as a minister of the Presbyterian Church USA Dr. McIntire organized a new denomination, the Bible Presbyterian Church. He enlisted fundamentalist groups totaling perhaps 200,000 members in an American Council of Christian Churches to oppose what they call "modernist unbelief" of the NCC which consists of 30 denominations enrolling more than half of the Protestants of the U.S.

Oxnam swings hard

Congressmen looking for Reds on U.S. college faculties were the target for rugged criticism from Methodist Bishop G. Bromley Oxnam in Washington. There may be a few subversives among American educators, said the bishop, and "there are proper ways to deal with them." But releasing unverified charges to the public in the House Committee on Un-American Activities is "the method of the hit-and-run driver," the bishop said.

"There isn't a man in this country who cannot be ruined overnight by the kind of procedure followed, wherein a lie is

BISHOP G. BROMLEY OXNAM
The name isn't Davis

released by a responsible committee and given wide publicity."

Bishop Oxnam said he had been named in a report of the committee as the author of an article on Stalin. The report gave the name of the paper, the page, and the date, he said. "I bought the paper and found that the article had been written by someone . . . named Davis."

If the freedom of the university is denied, the next attempt will be to silence the pulpit, said the bishop. "Let the educators and the churches of this nation and all who believe in freedom stand together."

The bishop said that leading American educators fear that they are about to be subjected to an "attack by men who have sought political advantage in an hour of hysteria by capitalizing upon fear."

Uproar over orphans

Two small Jewish children in France had become a storm center this month, and four Roman Catholic priests were in jail as a result.

The boys were left with a Roman Catholic woman by their parents who were fleeing from the Gestapo in 1944. Soon afterward the parents were killed.

When the war ended an aunt living in Israel wanted the boys, and a court decided they should be given to her.

But the youngsters had been baptized and instructed as Roman Catholics and their foster mother refused to surrender them. They were moved from one French Catholic school to another. Early this month the police had been unable to locate them. They may have been taken over the border into Spain.

The mother superior of a Grenoble boarding school and one of her assistants, plus four priests and three laymen of the Bayonne area, were in jail this month on a kidnaping charge. The rumpus reached such a pitch of excitement that the French premier, Rene Mayer, was obliged to promise that the priests would be released on bail. But on Feb. 27 a Bayonne magistrate refused to free them.

Masons vs. Philippine Catholics

Three government officials in the Philippines have blocked religious teaching in public schools, the Roman Catholic hierarchy asserted. Philippine law permits three half-hour periods of instruction each week, but the Catholics say it isn't being given.

All of the government officials who are accused are Masons. "A secret society noted for its implacable hatred of the Catholic faith," said the Catholic bishops in a pastoral letter, "threatens to render completely inoperative—to eliminate—a God-given right guaranteed by our constitution."

The bishops want the three men removed from office. Masons replied by asking, "Should the mere accusation by a hierarchy owing allegiance to a foreign state with its seat in Rome result in the immediate dismissal of high Filipino government officials?" The Masons said they don't want religious instruction eliminated from the schools, but insist that it shall not be made compulsory.

Bishop William Brasseur warned Roman Catholic parents recently that if they send their children to Protestant schools they will be excommunicated from the church. Protestants, Masons, or members of the YMCA or YWCA will not be accepted as sponsors in baptism, he said. Archbishop Julio Rosales warned Catholics against joining or contributing to the Y.

School problem in Germany

Twenty years ago the Vatican made a pact with Adolf Hitler to permit the churches to operate schools with full tax support. In the West German state of Wuerttemberg-Baden a law permitting only "Christian community" schools (interdenominational) is now pending.

This is a violation of the 1933 concordat, protested Archbishop Aloisius Muench, Papal Nuncio to West Germany. "The state lacks the right to set up an educational monopoly," Roman Catholic organizations declared.

The West German government "upholds and will bring to full validity" the 1933 German-Vatican agreement, said Chancellor Konrad Adenauer.

Help wanted in Italy

An Italian-born American evangelist who has been ordered out of Italy appealed to the U.S. consulate in Naples last month to try to secure a renewal of his residence permit. The Rev. Anthony Caliandro is a minister of a fundamentalist Presbyterian denomination.

"We do not deny to non-Catholics the right to worship and follow their own beliefs," a Roman Catholic newspaper, *Il Quotidiano*, explained. "But Italy, the cradle of Christianity, is not a mission land. Therefore we cannot permit Protestant proselyting here by dissident sects.

Proselytizing offends us."

Mr. Caliandro is accused of trying to persuade Roman Catholic priests to leave their church. He is a member of the American Committee for Assistance to Former Priests.

Religion in U.S. schools

A factual study of religion is the best approach to the problem of religion in the public schools, according to the committee on religion and education of the American Council on Education.

This proposal, the committee said, "has the distinctive merits of being thoroughly consistent with the principle of religious liberty, the tradition of separation of church and state, and modern educational theory and practice.

"All public schools can provide for the factual study of religion," it said, "both as an important factor in the historical and contemporary development of our culture and as a source of values and insight for great numbers of people in finding the answers to persistent personal problems of living.

"Religion can, and in our judgment should, be studied in the same way as the economic and political institutions and principles of our country should be studied—not as something on which the American public school must settle all arguments and say the last word, but as something which is so much a part of the American heritage, and so relevant to contemporary values that it cannot be ignored."

The committee's findings were the result of a 16-month study to determine what schools should do to inform youth about religion. Financed by a grant from the Rockefeller Foundation, the project was directed by Dr. Clarence Linton, professor at Teachers College, Columbia University.

People buy books

Interest in religious books is growing steadily, the Protestant Church-Owned Publishers' Association reported. There is no sign of leveling off in public demand for religious books. Twenty-seven publishing companies totaled about $55 million in sales last year.

People have surplus cash these days to use according to their tastes. If publishers capture merely "a small fraction" of this ready money, book sales will increase substantially, said Robert Mitchell.

Dr. H. Torrey Walker, United Lutheran Publication House manager, was elected president of the association.

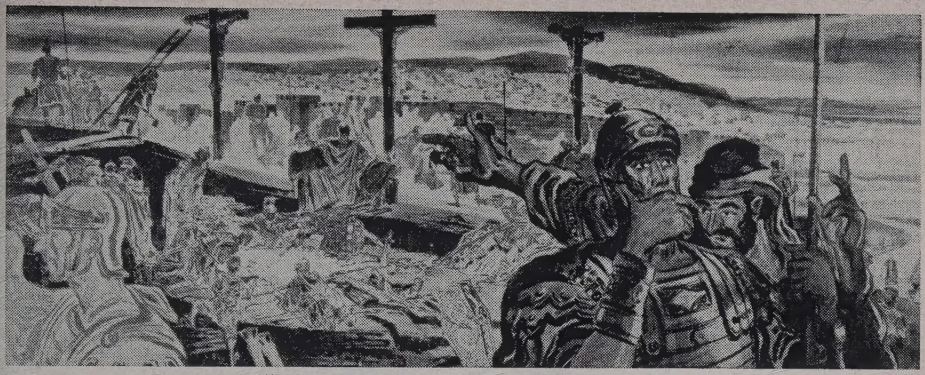
In New York City Dr. William N. Pittenger of General Theological Seminary was less enthusiastic about book sales. Religious novels are entertaining, he said, but give the false impression that Christian traditions are fictional. Such books as *The Robe* and *The Silver Chalice,* said Dr. Pittenger, achieve very little Christian good. People should read the New Testament instead.

The Silver Chalice is the best-selling novel in U.S. bookstores and has been on the best-seller list for 31 weeks. Climbing up the list recently (now in 10th place) is *The Galileans,* a story about Mary Magdalene. *The Robe* sold 2,403,888 copies through Dec. 31.

Tryout for Luther movie

The feature film on Martin Luther is ready to go, reported Dr. Paul C. Empie of the National Lutheran Council last week. But the first attempt will be to book it in public theaters. It has not yet been produced in 16 millimeter prints which can be used for church showings.

Tryout of public reaction to the film will be attempted in three cities. Some opposition from Roman Catholics is expected. While the picture is not belliger-



"THE ROBE" IN THREE DIMENSIONS

20th Century-Fox says it will spend $4 million on a technicolor film of the Lloyd Douglas novel by the Cinemascope process which gives a three-dimensional illusion. Also due for Cinemascoping is "A Man Called Peter," the biography of Peter Marshall

ent toward Catholics, it portrays the reasons for the Reformation without hedging. For this reason it is possible that no major company will undertake distribution of the film.

The film presents with sharp clarity the struggle of the young Luther against anxiety about his salvation and the dawning of his conviction that Christians are saved by faith as a gift from a merciful God. It rises to a strong climax in the scene representing the parliament at Worms where Luther defied the church and the empire. It closes with the parliament at Augsburg where the basic doctrinal statement of Lutheranism, the Augsburg Confession, was made public.

Filming was done in Germany at a cost of $500,000, an investment in which most of the Lutheran churches of the U.S. have shared.

Opinions differ on pictures

Clergymen were going into action in a half-dozen states this month to clear off the newsstands books and magazines portraying scantily clad females on their covers. Leading the crusaders is the Rev. James Wesberry of Atlanta, Ga., sworn in by Governor Herman Talmadge as one of a three-man commission to report to law-enforcement agencies on publications that ought to be driven under cover.

"I don't discriminate between nude women, whether or not they are art," said Dr. Wesberry. "It's all lustful to me."

Just home from Korea, the bishop of the Protestant Episcopal diocese of Pittsburgh, Dr. Austin Pardue, was more lenient about such matters. "I saw pinups aplenty," he reported on his visit to army barracks, "and why anybody would get worried about pinups is beyond me. I even saw them in chaplains' offices. We are dealing with men . . . red-blooded men. You have to look at pinups just the way they do, with a sense of humor. The time to worry is when there are no pinups."

American soldiers in Korea "have the highest morality of any group of people in the world," said the bishop. "Morality is fundamentally charity . . . There are 65 orphanages in the Seoul district alone operated by boys in the air force and ground force."

World News Notes

British don't come to beg

As long as most of the world's gold is buried in American vaults, U.S. statesmen have the deciding vote in economic affairs of most of the world. American gifts or loans have been necessary to keep West European nations solvent in the postwar years.

Britain's financial situation improved during the last year. Its gold reserve is now up to $2 billion. But that is achieved only by rigid currency control and limiting overseas buying. It's easy to buy British pounds with American dollars, but difficult to buy dollars with pounds. This is serious not only for the British but for all nations—such as India—whose money is tied to the British pound.

Top British officials talked the situation over in Washington last week. Anthony Eden, R. A. Butler, and their financial experts gave Americans the facts as they see them. They're not asking for presents, they said. But the U.S. will have to take the lead in many matters: allowing Europeans to sell their products freely in the American market, protecting raw materials from sudden price changes in the world market, strengthening foreign currencies so they can be freely exchanged for dollars.

No progress on army pact

Statesmen of six European nations including France and West Germany talked for two days in Rome late in February, ironing out kinks in the plan for uniting their armies. There was mild optimism that something had been accomplished.

As soon as the statesmen got home the optimism evaporated. In France General Charles de Gaulle announced that his followers in the National Assembly would never accept the plan, with or without amendments. Leaders of the Social Democratic Party in Germany said they would not vote for the plan as long as the amendments proposed by the French are up in the air.

Tumult over Tito

By the time British Secretary Anthony Eden returned from Washington to London, he would be busy rolling out the red carpet for a scheduled visit from Yugoslav President Tito. It is a novelty for the British Conservative government to be planning a reception for the tough Communist chieftain, and some of the British aren't eager for it.

Roman Catholic clerics were sizzling in their Sunday's sermons this month because their nation plans to be friendly toward such a tough opponent of the Vatican. They were shocked because the Church of England's Archbishop of York, Dr. Cyril Garbett, pointed out that some of those who criticize Tito's anti-Roman Catholic policies have forgotten the "severe persecution" of Greek Orthodox Christians by Roman Catholics during the Italo-German occupation of Yugoslavia.

The archbishop said that "popular anger and reasons of national security made it necessary for the Marshal's government to take steps against those Roman Catholics who in the war collaborated with the invaders and in some cases had been guilty of grave crimes against the non-Catholic population."

This was such a direct assent to Yugoslav claims in its case against Cardinal Stepinac that the Catholics were naturally furious.

TAX CUTS

WHICH COMES FIRST, tax reduction or a balanced budget? This is the question which is causing the first serious split in Republican ranks. With every citizen's income tax and the soundness of our economic system involved in the answer, popular interest is focusing on the tug-of-war in the House over tax cuts.

Many candidates for Congress promised that if elected they would work for economy in government and reduction of taxes. The two went hand in hand. It was not until Congress was in session that the question arose as to which should come first.

Reed vs. Eisenhower

Daniel Reed of New York, chairman of the tax-writing House Ways and Means Committee, captured the spotlight by introducing a measure to cut income taxes 10 per cent beginning July 1. This was the first bill to be put into the hopper (H.R.1) on the opening day of Congress. Many Congressmen climbed on the Reed bandwagon, thinking this would be a popular move with the folks back home.

Then came the inauguration, followed by President Eisenhower's "State of the Union" message. The president pointed out that the primary fiscal problem is to cut down government spending. He urged Congress to launch a vigorous economy drive and to defer tax reduction until the budget is balanced.

Eisenhower succeeded in convincing House and Senate leaders that this is the soundest course. When they came out with an 11-point "must" list, appropriation bills were given high priority but tax reduction was not included.

Reed and his Ways and Means Committee did not accept this answer as final. Breaking with party leaders, the committee approved Reed's bill for a tax cut beginning the middle of this year. This put other Congressmen on the spot in deciding which side of the argument to favor.

Solution: delay

House leaders will solve the dilemma by keeping the bill from coming to the floor for several weeks. This can be done by the Rules Committee, which decides when each piece of legislation shall be put on the calendar.

The House Rules Committee has often been justly criticized for shelving constructive pieces of legislation. In this case, however, the purpose is not to kill the tax cut bill but to delay its consideration until the House has had a chance to tackle the big appropriation bills.

If the expenses of the executive agencies for 1953-54 can be reduced enough to balance the budget, prompt tax reduction will make good sense. But if major economies cannot be effected until the following year, then tax reduction should wait.

The big tax drain on individual incomes is a serious problem. But the need for keeping our economic balance as a nation is even more important. Our skyrocketing national debt must be brought under control.

Part of the problem in Congress is that some constituents are clamoring for tax reduction. Congressmen think of the 1954 elections. Citizens who hope that tax reduction will be possible but are willing to give economy in government the first priority should let their Congressmen know how they feel.

—ROBERT E. VAN DEUSEN

There's Trouble in Trieste

By JOHN SCHMIDT

Hopeless citizens and homeless refugees throng beautiful Adriatic city which only recently was a thriving seaport

"Where every prospect pleases,
And only man is vile."

THERE WAS A TIME when I thought that familiar stanza applied only to a pagan land—but that was before I visited Trieste. Here also are the Siamese twins of physical beauty and of man's ugly inhumanity to his fellowman.

The outward beauty of the city is breathtaking, even in winter. The Adriatic needs little sunshine to reveal its wonderful blue color. Above the almost perfect natural harbor rise lively hills, scattered with white homes and terraced gardens. Watching over its humble neighbors is the ancient fortress castle. Trieste is magnificent.

YET THE VISITOR *soon* discovers that Trieste is hopeless. Its harbor is empty of shipping, its warehouses are idle and its industries are dwindling. It had risen to greatness as the port of the Austro-Hungarian empire. Its death sentence came when that empire was destroyed in 1918. It was created to serve the East and the North. Now both are severed from it by violent, unthinking nationalisms and by the Iron Curtain. The idealistic principle of the self-determination of peoples turned this booming port into a ghost city.

Not long ago an attempt was made to burn the Slavic school—a symptom of the strong Italian sentiments of most of its population. Yet Trieste is useless to Italy, which has many ports much more strategically located for its needs. And Yugoslavia has already built its own port a few miles away. Only the artificial respiration of the American and British occupation forces keeps Trieste alive. How long? Already the deadly symptoms of unemployment and poverty, of physical and moral decay are evident. Trieste is a hopeless city, for all its beauty.

But most hopeless of all its people are the refugees. They are of multiple origin. Many are Italians who once lived in neighboring areas that were given, after the war, to Yugoslavia. Officially they are "at home" in Italy and no international agency has concerned itself very much about them.

Another large group is the *Volksdeutsche*—people of German ancestry whose parents had moved in other centuries to Eastern Europe and who are now unwelcome in the lands of their birth. To most of these the government of West Germany extended asylum, in spite of its existing burden of refugees. For others there was no place to which they could "return"—Yugoslavs, Hungarians, Czechs, Austrians and Russians.

The last are double refugees, for they (or their parents) had fled the Red terror in 1917-20 into Yugoslavia, only to have it follow them there 25 years later. A glance at a map shows why they came here. It is the nearest point of entry into the free world of Western Europe. As

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Dr. Schmidt is director of the Lutheran World Federation's Service to Refugees.

FLOWER MARKET IN TRIESTE

Farmers and peasants from the neighboring countryside bring their wares into the city's colorful market place. Ideal climate makes good wine, fruit and olive oil the most important natural products raised in the surrounding well-cultivated region

SCENE IN THE OLD CITY

Crowded slums occupy the old portion of the city, nestling around hill on which the ancient fortress castle stands. Streets are narrow, steep and irregular

NEW BUILDINGS IN TRIESTE

A modern system of roads and highways is being built by the military governmen

refugees they came with empty hands. Now they have nothing. One hesitates to say that these people live. They only exist.

MANY ARE STILL IN CAMPS. Their Trieste camp life begins at Oppicina, a cluster of quonset huts on a bald hilltop. It is bare and forelorn, but its real ugliness becomes apparent only when one goes into the huts in which 700 people still live out their days and nights. There are the familiar wooden, double-deck cots . . . little else. The only privacy is by means of blankets hung to form a corridor and rooms. Normally each of the latter contains a family of four or five. But blankets are no protection against noise—or smells!

San Sabba is a former rice factory that is now "home" to 1,266 persons of both sexes and every age. One enters to find a concrete-floored "recreation room," without equipment, but with clusters of young people, doing nothing. The proverb that sums up the experience of generations came to my mind: "Satan finds work for idle hands." That is true in Trieste as it is anywhere in the world.

On this floor also are the community kitchen, the laundry and a library (if one cares to call it that). Upstairs are three stories, each divided into 46 booths by wooden partitions that stand only six feet high. The two upper floors are each heated by a single stove. The other is "warmed" by the kitchen and laundry underfoot. I will probably have bad dreams about San Sabba, for its ancient floors are entirely of wood and there are but two stairways, also wooden. What a careless match or cigarette could do!

There is also an annex that consists of partitioned barracks, built by the military government. They are better. But there is still the familiar, sickening smell compounded of soap, garlic, soup, drying clothes and people—hundreds of people.

GESUITE IS A FORMER monastery that became a prison for hardened criminals. It must have been dismal even then, but now 670 refugees are crowded into the quarters that once held 150 prisoners! In the old cells, down long corridors, in a formal chapel and even under the eaves they live out dreary and empty days. Little light comes in through its prison

type windows, still covered by double rows of bars. There is a single room where YMCA workers try to maintain a reading room and classroom. There are artists and craftsmen among these single men, but that the situation is dangerously unhealthy cannot be hidden.

Under such conditions, tuberculosis has many victims. A sampling made 18 months ago indicates that even then 12 per cent of the refugees had active TB. Most of them are still living in the same rooms with the uninfected.

Miss Heiden, who has served tirelessly as the representative of the Service to Refugees of the Lutheran World Federation, fights hard against the tide. So does Pastor Kleinod of the Lutheran congregation in Trieste and his vicar, who receives support from LWF. With the help of Americans stationed in Trieste, like Chaplain Wayne Daubenspeck of the ULCA, and relief goods received from Lutheran World Relief, they have accomplished miracles.

Lutheran refugees are fortunately not numerous here today. There is reason to hope that a third of these will find new homes somewhere, perhaps in an institution in Scandinavia which has been willing to accept "hard core cases" no other country will receive. What will happen to the rest? "Inasmuch as ye did it not unto one of the least of these . . ."

There is darkness in Trieste. But isn't that where Light is supposed to shine?

A Friend of Jesus

Jesus is a very real part of four-year-old Carl's family, so his mother was not surprised when he stopped his play one day to ask her, "Show me some of Jesus' friends."

"Look at the big picture in the living-room," suggested his mother. "There you'll see Jesus with some of His friends."

Carl shook his head. "I want to see real ones."

There was no denying those expectant eyes. His mother sent up a silent prayer for wisdom.

"Well, Carl, all people who love Jesus and try to do as He wants them to are His friends. You, daddy and I are Jesus' friends."

He looked at her for a long moment and turned back to his play. In the moment that he had looked at her, she had seen in her little boy's eyes the light of faith. —B.

To depend on our powers will prove fatal. The reserve of natural strength which we may appear to have when separated from God soon runs down and vanishes, just as the power of the clockwork engine of a mechanical train . . . A man must choose to live in such a way that he will be in constant touch with the divine source of power, even as the electric train must stay on its special track and be in constant contact with an external source of electricity. It is this continual contact with God which makes possible that divine strength and control that is so desperately needed in this bewildered world.

—Harold Floreen in *Pictures of the Way* (Augustana)

For Lutherans Who Speak Spanish

By ALBERT P. STAUDERMAN

ULCA Committee on Spanish Publications provides magazines an books for growing church membership in Latin-American lan

TWO NEW PERIODICALS sponsored by the United Lutheran Church made their first appearance last year, but not many Lutherans in the United States or Canada are likely ever to see them. Even if they did obtain copies, only a few could read them. They're printed in Spanish.

In some quarters of the ULCA, however, the newcomers were greeted with deep appreciation and sincere approval. In the Caribbean Synod and in missions throughout South and Central America they will fill a long-felt need and be a great asset in evangelistic work.

The two are *Luz Cotidiano* (Light for Today), a booklet of daily devotions published each month, and *Orientacion,* a quarterly magazine. They are two of the chief products of the ULCA's new Committee on Spanish Publications, a co-operative enterprise of the boards of American Missions, Foreign Missions, and Publication. Purpose of the entire program is to provide suitable Christian literature for the rapidly expanding work of the Lutheran church in Spanish-speaking lands. These congregations previously had to depend largely on sources outside the Lutheran church for their literature.

SHOUTS OF JOY from the field greeted the arrival of the new publications. "It fills a need greatly felt among us" . . . "bringing excellent results in the Argentine church" . . . "of great spiritual benefit" . . . "immensely valuable," sa United Lutheran pastors and missio aries. A Missouri Synod pastor in Cu wrote about *Orientacion,* "This public tion is tops. We are very happy about it The Central Library of the Scientific I stitute of Chile said, "Your publicatio are very edifying and truly contain spi itual culture. We . . . congratulate you

Members of other denominations ha been equally generous in their praise. T new publications have rung a be throughout Spanish-speaking America.

AT THE EDITOR'S DESK for this pu lishing venture is the Rev. Leopol Caban. His efforts are fulfilling a che ished ambition to provide Spanish L therans with suitable literature.

After his graduation from Gettysbu College and Hartwick Seminary, while missionary pastor in his native Puer Rico in 1936, Pastor Caban began t work which now consumes all his tim and effort. His first undertaking was t translation of Charles M. Jacobs' *T Way,* followed by Amos John Trave *Lutheran Handbook,* and E. V Schramm's *What Lutherans Believ* These were probably the first maj works explaining Lutheran doctrine ev to appear in the Spanish language.

For seven years in Puerto Rico, Past Caban edited the magazine *El Testig* Later, while a pastor in Texas, he start a monthly Spanish magazine which

SPANISH EDITOR
Rev. Leopoldo Caban

still being published and distributed in that area. After a stint as pastor in a suburban church on Long Island, he was called in 1951 to serve as editor for the Committee on Spanish Publications, with headquarters in New York's Lutheran Church House.

While in San Antonio, Texas, in 1946, Pastor Caban started mission work in Mexico. Americans are not allowed to preach in that land because of restrictive laws—only Mexican-born clergymen are permitted. The laws were passed during the anti-church period of the Calles regime in the 1920's. They were intended to restrict the Roman Catholic Church by preventing the importation of priests, but apply equally to other church groups. Pastor Caban was fortunate in finding some Mexican Protestants who could be enlisted for evangelistic work and trained to become pastors. A former Nazarene minister became one of the first Lutheran missionaries. Others were soon added. First mission efforts were among the natives—mostly Indians—near the Guatemala border.

"LUTHERANS WOULD HAVE had the opportunity to become an influence in Latin America, but national problems interfered," Pastor Caban says. "Mission work is allowed to flourish in most of those countries when a foreign language like English or German is used, but the Roman Catholic environment affects the work as soon as the language of the people is employed. Then opposition to mission efforts becomes strong. By our delays in starting such work we have lost a great opportunity, except in lands like Brazil where the Lutherans are strong enough to do something on their own."

Many new Lutheran churches have recently been organized in South America under National Lutheran Council auspices to minister to large groups of displaced persons from Lutheran lands in northern Europe. These congregations are currently using the European languages in their work, but within a short space of time the people will become accustomed to the language of their new homelands—Spanish. Youngsters growing up in the new environment will feel at home in the new language, rather than in the old ones. They'll learn Spanish at school and speak it among themselves. To insure the future of the congregations, Spanish work must be started as soon as possible, Pastor Caban believes. The new flow of literature will be helpful in the attempt to keep these people faithful to their Lutheran traditions.

ONE OF THE PRESSING PROBLEMS for the Spanish editor is the translation of some of the Augsburg series of Sunday school lessons. A junior course will be

provided first, followed by other grades. Courses will not be changed annually, as is the custom here, but will be used over and over again. They'll help fill the vacuum which now exists in Spanish Sunday school lesson material. Only two one-year courses are now available. A child who attends Sunday school for six or eight years may have the same course a half-dozen times!

Among other projects now under way are a revision of the Spanish hymnal published by the Board of American Missions and a translation of Stump's *Catechism* and *Bible Teachings*. Practically all the work of translating so far has been done by Pastor Caban, but help has now been enlisted. In Puerto Rico, Pastor Francisco Molina is currently working on a translation of Ingeborg Stolee's book *Martin Luther*. Pastor Molina has also recently produced a book of original religious poetry which has been well-received throughout Puerto Rico.

The devotional booklet *Luz Cotidiano* uses some new material written by Pastor Caban and some material translated from its English counterpart, *Light for Today*. Its circulation is not startling by American standards, but about 2,000 copies are sent out each month—a good figure in consideration of its newness and limited market. Circulation is increasing steadily.

The magazine *Orientacion* is intended chiefly for use by pastors and members of congregational auxiliaries. It presents study topics and helpful articles, mostly translated from sources like THE LUTHERAN, *The Parish School* magazine and the *Augsburg Teacher*.

Actual printing of the Spanish material is done wherever costs are lowest. Because of shipping expenses, most is printed either in Argentina or Puerto Rico. A stockpile of material is kept in Puerto Rico. A subsidy from the three sponsoring boards helps keep costs low in order to get the material into the hands of as many people as possible.

OTHER PROTESTANT bodies are also producing some highly acceptable Spanish religious literature. A Methodist church in Buenos Aires, for instance, has published in Spanish some of the works of Martin Luther under the title *Reformation Classics*. The Missouri Synod has a full-time editor working on Spanish publications. Presbyterians are also active in this work.

Since most of the Spanish-speaking prospects have a Roman Catholic background, there is need for doctrinal works which can explain Lutheran teachings and present a Biblical approach on matters of faith. To interest these people the works must be more dogmatic and more basic than those to which we, with our Protestant heritage, are accustomed, Pastor Caban explains. Prospective members know almost nothing about the Bible or about Protestant practices.

The Spanish editor has served parishes of both the ULCA and the American Lutheran Church in Puerto Rico, the Virgin Islands, Texas and Long Island. Now from his cubby-hole office he is sending forth a stream of Christian literature which strengthens the lives and worship of thousands of embattled Christians who are striving to hold to their faith amid difficulties.

CONVERSION PURSUES AN END that is really a beginning.
—FRANCIS I. JACKSON in *The Loneliest Journey* (Westminster)

Christianity emphasizes the dignity of individuals but achieves social justice through a community of faith

By REINHOLD NIEBUHR

A NEWSPAPER REPORT of a sermon quotes a clergyman as asserting that Christianity "is concerned with the individual and the church must help individuals to achieve salvation. If it does that, it will not have to concern itself with social and political affairs." Any such concern, according to the sermon quoted, is a proof of the loss of vitality of the Christian religion.

This type of Christian individualism derives two grave errors from an indubitable truth. The truth is that Christianity is certainly concerned with the individual's relation to God. For the community as such has no organs of transcendence over itself and history. It does not tremble before the divine judgment or is reassured by God's pardon. Collective man is consistently self-righteous and nations, as nations, do not seem to long for salvation in any Christian or ultimate sense. In a certain sense Christianity is therefore individualistic.

But a false individualism draws two wrong conclusions from the individual character of the ultimate pinnacle of religious experience. The one is that Christians ought not to concern themselves with the peace, order, and justice of the community. The other is that if only the church helps individuals to be saved such social concern will not be necessary.

TO CORRECT the first error it must be observed that the same individual who meets God alone, as it were, is a social creature; therefore his encounter with God brings insights to him about his responsibilities to his community and reinforces, rather than annuls, his rightful concern for the destiny of his civilization.

If it were not so and if Christianity were as individualistic as some modern interpreters assert, those of us who are anxious about whether or not our civilization can avoid another war would not find the Christian message too relevant to our responsibilities and anxieties. The prophets had an individual encounter with God, but out of that encounter came messages which were relevant to the justice and the destiny of Israel. The social dimension of this individual experience was illustrated by Moses who pleaded with God for his people, and prayed that if they could not be saved he too might "be blotted out of the book of life."

PERHAPS IT IS FORTUNATE that our Bible contains an Old as well as a New Testament, for if nations, cultures, and civilizations do not come into view in the final religious heights of the New Testament they are certainly proved to be related to the destiny and responsibility of the individual in the Old Testament. The law of love, for that matter, makes all so-called Christian individualism invalid, for it enjoins concern for our brethren.

But a misunderstanding about the significance of the law of love leads to the second error of Christian individualism; according to that error the justice of the

community is an inevitable consequence of the redemption of individuals. It assumes that "redeemed" individuals have such perfect love toward their neighbors that nothing has to be done to guarantee the justice and peace of the community. As a matter of fact, we know that even good individuals betray a taint of self-interest, particularly collective self-interest. Therefore justice is not the inevitable fruit of goodness.

Christian love must express itself by concern for all the checks and balances, the calculations and computations of justice, rather than give itself to the illusion of a perfection which automatically guarantees the interests of the neighbor. The calculations are not in the ultimate religious experience, but they are the fruit of a genuine experience in which the self finds itself and all its relationships under the judgment of God.

The Christian faith, in short, emphasizes the relation of the individual and his responsibility to God. That gives the individual a dignity which makes him immune to collectivism, but it does not obscure the individual's social dimension or trust his virtue to fulfill all his responsibilities. That is why modern Christian individualism is so heretical in its optimism.

Fortunately our modern ecumenical movement is correcting a false Protestant individualism and emphasizing the church as a community of faith, in which the communities of nature are transcended and in which fellowship with God is achieved in communion and not only in isolated experience.

City Churches Can Be Saved

By KARL S. HENRY

By careful study of trends in the congregation and community churches can plan their programs and continue in useful service

QUITE FREQUENTLY the plight of a center-city or downtown congregation is brought to my attention with a ring of despair in the question "What shall we do? Our future is in jeopardy—somewhere we failed." Often the situation requires desperate and radical programming to rescue the congregation, if indeed that is possible.

A greater concern should be "How can we recognize the signs which show us this approaching condition?" Even worse, there are those who say, "It can't happen to us." We agree that it shouldn't happen, if all concerned would do the work at hand and, even more important, if we could be practicing Christians in our relation to our fellowmen, breaking social and economic barriers to bring the Word and sacraments to all people.

WHAT ARE SOME signs which point to a changing church or a changing community?

1. The community population is changing but the congregation's program is static. This can be true even in a congregation which appears to be successful.

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It is often revealed when we hear the members and leaders speaking more than usual about the solidarity of the congregation in a fluid neighborhood. Talk seldom changes existing conditions.

2. A current "pin-map" should be kept showing the residency of the members, using three different colored pins—one each for baptized, confirmed and communing members. These maps should be changed every six months and a comparative study made over a period of years. When the average member lives eight or more miles from the church building it reaches a critical point. There are urban congregations where the average distance is even greater.

3. There should be a numerical graph of membership for the past 25 years or more. When membership either levels off of recedes we have another straw showing trends. A living, working congregation grows. Many people tell us of the tremendous numbers of new members necessary to keep even with the losses.

4. The average age of communicant members should be under 45 years. When the age average is too high, there is a lack of younger members who represent families with children.

5. Where are the new members of the congregation coming from? It is good to have 50 per cent of the new members come from within a radius of eight city blocks from the church building. Some may argue "But people aren't living within eight blocks of our church." If there is none living in that area then it is a most unusual city, and by all odds your congregation is living on borrowed time.

6. We should also chart the percentage of gain or loss in the three categories of membership. This is slightly different from the graph suggested under No. 3.

7. This next straw shows a trend which should make us sit up and take notice. Does our current income for all purposes, through regular offerings (not money received through estates, etc.) carry our budget for both current and benevolent causes? Many congregations are using monies received through legacies or income from investments to carry the budget. This condition exists in a few cases because people are not contributing as they should, but quite frequently the congregation which is not carrying the annual budget through regular offerings has a rather high per capita rate of giving.

8. The Sunday school can be used as a measuring stick for changes. A Sunday school in a growing church should have 25 pupils (ages 5-14 years) for every 100 adult members.

9. Is the building in need of repair or decoration? Is there a mustiness about its interior or exterior which is neither the so-called aging of a cathedral nor the dimness which comes with use, but rather of neglect?

OTHER STRAWS might be shown but the foregoing are sufficient to alert any center-city church which wants to be alive to its responsibility.

When a number of the signs point to a change don't become panicky! Approach the facts with reality, faith, and determination.

Too frequently the first conclusion reached when a congregation realizes something has happened to the community and the organization, is that "We must relocate in a new community where we can perpetuate our name and self-respect." Relocation should be the last resort to solve the problem. The better way to the solution is to consult with someone who is sympathetic and understands the problem from wider experi-

ence than those who view it from the local angle alone.

NORMAL PROCEDURE to consider when the change has taken place is, first and most important, to make a study of the local program and try to discover why our congregation doesn't fit the needs of the present community. A new type of program is usually desirable—not a so-called institutional program but rather a plan of activity which will help to meet the community needs. Any congregation can meet the needs if we are sincerely desirous of so doing.

Second, consider a merger with another congregation. There may be too many church buildings in a restricted area. This is difficult because of sentiment and local loyalties. When a congregation begins to weaken, the loyalty of the remaining members becomes more fervent.

Third comes relocating. This should be considered only after both other programs have been given a fair trial. Relocation is not as simple as it sounds. It takes an unusual congregation to persuade 40 per cent or more of the present members to become active members in a new location. It is different when a church building must be relocated because of condemnation for municipal, state or federal improvements.

IT'S A TRAGIC circumstance when congregations wait until the membership has dwindled and the property has become rundown, and then shout for help. Foresighted planning, using the straws in the city wind which show us the direction in which the community is moving, can be helpful in arranging a program which will strengthen the congregation and continue to serve its community. We should not have a deteriorating church even in a changing community, but rather a living congregation which serves all the people God places within its area of useful influence.

The Why in Your Life

By CLYDE G. STEELE

Days can be full of drudgery and monotony unless they are dominated by motives of service and love

DID YOU EVER STOP a man at his work and ask him a question something like this: "What are your motives, your ideals, your ambitions?"

It was something that I had wondered about for a long time—the "why" in the lives of people such as the driver of the Greyhound Bus on our last trip . . . the carpenter who repaired the windows last week . . . the farmer who works the land back at the old home place.

When I had good opportunities I made

inquiries. The things I learned may come as a surprise to you. There were many people who told me that life was only a monotonous procession of manual labor with no ultimate end. They were laboring to obtain food for the family.

Others could give no better explanation of their struggle for existence than pursuing the thrills of unusual entertainment. Frequently the replies contained nothing in the way of worthwhile motive. One of these was from a young fellow in an advertising agency. He said that he was working hard to make a lot of money to keep up appearances so that he could hold his job to make money to keep up appearances.

THERE ARE OTHERS whose lives are dominated by magnificent motives. The aim of their daily toil far transcends the realm of bread to feed the body or entertainment to stimulate the senses. These are lives that have developed commanding purposes because of a vision wrought in their minds by a man who walked the common paths of Palestine. Labor is done in his name, and by this is set apart from mere human decency. A cup of cold water given to the thirsty wayfarer, a sympathetic hand that soothes a fevered brow, a guiding hand for a straying child —even in these simple acts of wayside affection they find the key to purposeful living and gather satisfactory fruitage for their souls.

The way to get to know God here and now is to let your own will coincide with his mandates. It's easily possible to try something out of the ordinary—not for personal gain, monetary reward or any other satisfaction of such a sort, but just because it glorifies God. This is a means of tuning the strings of your soul to the harps of heaven.

Such a task can be a simple, everyday one. Or it may require some effort and special devotion. Maybe it will take up a free day or at least consume some hours which might otherwise be spent in self-gratification. It may consist of work done for the church, or for some Christian institution of mercy. Whatever it is, it will help you find a deeper satisfaction than you have ever known.

A LADY WITH A RATHER gala social life made such an experiment. She agreed against all her "better judgment" to take into her home a little child whose mother was hospitalized for a short time and whose father was not able to make other provision for the care of the child. It meant giving up some bridge parties and evening activities. Baby-sitting replaced the normal whirl of social engagements. The prim and orderly house became a little cluttered at times with blocks and toys. The parents of the child had no way to repay, except through their gratitude—the child was the daughter of this lady's houseworker and was even of a different race! But some time later she looked back on the days of care she had provided with the reflection "That was the best thing that happened to me all year!"

When hearts are surfeited with weariness and the zeal for constructive action seems dormant, days will bring only drudgery. But haven't you heard people say "I'm too tired to do anything" only to find that they've spent hours pursuing some favorite hobby? The tiredness passes away when enthusiasm returns. It's not weariness of the physical body, but rather of the soul.

Life can be more than laboring to make money to keep up appearances to hold a job to make money to keep up appearances. You can have a life worth living if you consider the "why."

Bill Got the Message

By RUBY LORNELL

It was hard to convince Bill that anything was more importan than building up a business, but God had a way to make him liste

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.—JOHN 3:8

BILL MONROE adjusted his tie in front of the doctor's mirror. He was glad the examination was over. It had been a thorough one, all right, and Joe hadn't said much. Just listened and poked. But Joe had always been like that . . . thorough and a little on the serious side. Now he'd probably give him the old routine: cut down on cigarettes and alcohol, a good big glass of buttermilk before he went to bed, pills three times a day . . .

"O.K. Joe, give me the works. How do I stack up?"

"Sit down, Bill."

"Look, I've got to get back to the office in a hurry. There's a big deal breaking, and I've got a man coming in—"

"Sit down!"

"All right, but I haven't much time—"

"No, you haven't. Maybe even less than you think. I always go on the assumption, Bill, that my patients are adults, that they can take it straight from the shoulder. That's the way I'm going to give it to you.

"BILL, YOU'VE BEEN playing too fast and too hard. Now your heart can't take it any longer. You were lucky, and you were smart. Lucky, because you got a warning; and smart because you came to a doctor about it."

"Well, I figured with that pain coming and going all the time, and my breath getting short, it didn't pay to let it go. You see, I've got a big thing breaking right now, and I've got to give it all I've got. So I thought if you could give me some pills—"

"Pills won't do it, Bill. Not this time. You've got to ease up. In fact, for a while, you've got to sit it out."

"What do you mean?"

"I mean that for at least two months you've got to get away from your business entirely. Knowing you, I'd say get out of town where you can't even be reached by a telephone. You've been pushing that heart so hard and fast that it's just about ready to quit on you. But it isn't gone yet. The first thing is to arrange to go away some place where you can't even think about your business—"

"I can't do it."

"Why not?"

"JOE, THE BIGGEST THING I've ever come across is breaking right now. I've built up my factory into a nice little business. I've done a lot of hard work, and taken some long chances, and I've won. Now old Stilwell is retiring, and his place is up for sale. If I can get hold of his business and combine it with my own—Joe, I'd be on top! He's asking a steep price, but I think I can swing it. This is the chance I've been looking for! It's utterly out of the question to go away right now. Fix me up for a couple of months, Joe, and then maybe I can manage it."

"I'm sorry, Bill. I haven't any way of

fixing you up for a couple of months. You'll have to get out now."

"But that's ridiculous! I can't do it, I tell you. This is my chance! This'll put me in the big time! Don't you understand?"

"Yes, I understand, Bill. Only that doesn't change anything. I'm just a doctor, not God. I can tell you how to live with what you've got, but I can't change it."

"But—"

"Bill, I know it's hard to take. You've always called the plays, and you've been good at it. I guess all of us kind of took it for granted that when we got through college, we were just going into another bigger, better football game, where the stakes were higher. Only it doesn't work that way. Sometimes there's . . . there's Somebody Else that calls the plays. I didn't learn that at college. I learned it from the people out there in my waiting room. Some of them have caught on, some haven't. Whether they do or not makes the difference between—"

"Oh, shut up, Joe. I came to a doctor, not a preacher!"

"Sorry. You're free to do as you like, Bill. I'll give you a couple of prescriptions—to take along with you. But I won't give you any pills if you're sticking around, because there wouldn't be any point to it. Why don't you go and check with another doctor? I could be wrong."

BUT THE OTHER DOCTORS hadn't thought he was wrong. They'd said pretty much the same thing in more dignified language. Now Bill could hear Marion and the children downstairs in the kitchen. Seemed funny to be lying here in bed, remembering about yesterday instead of planning for today. But there wasn't much to think about for today, or tomorrow, or two whole months of tomorrows. Nothing but "relaxation"—he hated the word.

Marion had been wonderful about it. She'd been kind of pale and shaky at first, of course. But after the first shock was over, they'd settled down to the practical planning. She would drive him up to their summer place in Connecticut—the doctors said it wasn't safe for him to be at the wheel—and then come back to stay with the children. It would be foolish to take Hal and Marilyn out of their school for such a short time. But they'd drive up week-ends.

And the kids had been good about it, too. Bill had thought they'd be pretty upset about it, but they took it right in stride. In fact, a little too casually, Bill thought.

BILL GOT OUT OF BED and put on his bathrobe. He'd go down and have his coffee with the family. Usually he stayed in bed until the kids had gone to school. The only chance he had to read the morning paper was with his bacon and eggs, and it was more restful to do it after the kids were gone. But there wasn't much point in being up on the news this morning, since he had to go off and hibernate for a couple of months. He walked slowly down the stairs, pausing every two or three steps, as Joe had told him to do. Disgusting business, acting like a man of 80 instead of 40! The children's voices floated up to him.

"Mom, will you pass the jam, please? Hal's so busy scooping in his oatmeal he doesn't even have time to pass the jam."

"Can't ya ask for it?"

"I've only asked three times."

"Well, I didn't hear ya. Say, Mom, we won't have to go up there *every* week-end, will we?"

"Hal!" Marion's voice was stern. "Your father is a sick man. He's going to be

lonesome all by himself. Certainly it's not much to ask of his family to go up and see him. After all, it's because he's been working so hard for us that he's sick!"

"Yeah? He hardly knew we were alive, except when the bills came in."

"Hal!"

"Well, it's true, isn't it? Sure, he gives us a lot of stuff, but you've said yourself you'd hardly know we were a family because we're never together."

"That's only because your father has been so busy making a living for us."

"Well, what's the use of making a living if you never have time to live?"

"That's enough, Hal! It's time for you to be off to school. Hurry up and get your books and get going."

"All right—but I don't see why you have to get so mad about it. Come on, Marilyn.

Bill waited on the stairway until they had gone. Then he went back upstairs, slowly, and dressed.

BILL TRIED TO ENJOY the beauty of the parkway—nobody could say he wasn't trying to follow Joe's orders—but he hated just sitting while someone else drove. If it was going to be like this all the time, maybe he'd better go ahead and fight until he dropped dead.

"Bill, dear," Marion reached over and patted his knee. "I know it's hard, but maybe it won't be as bad as you think. You used to like it up there, you know. Remember the fun we had there when the children were small? And we'll be up every week-end—"

"Sure. I'll be all right—if I don't go crazy from doing nothing."

"Joe didn't say you couldn't do anything, Bill. He just said you had to learn to relax and . . . and take time to live."

"Oh, sure. That's easy for Joe to say. He doesn't have to leave his practice and crawl off to some hole to rot!"

"You won't be rotting. We've left most of our books up there, and you've always said you'd like to get a chance to sit down and do some reading again like we used to. And there's lots of level ground—Joe says you can walk if you don't take the hills."

"The squirrels and I will have a gay little time to ourselves, while my vice president flunks the big chance and somebody else buys out Stilwell!"

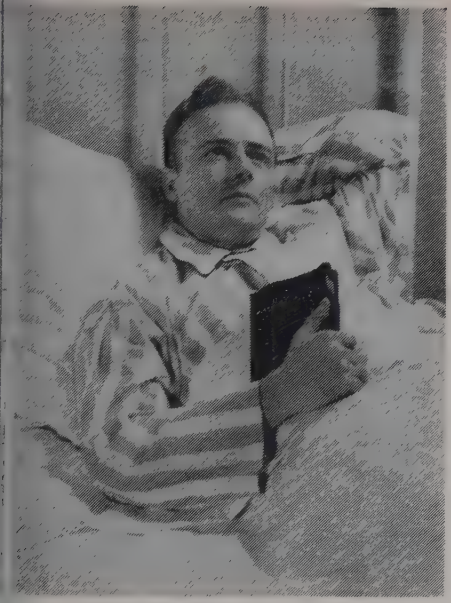
"I'm sorry, Bill."

"Never mind—skip it. I'll be all right. Marion, I—I heard what the kids said at breakfast this morning."

"Oh, I'd hoped you hadn't. They don't mean anything by it. They're just young and stupid . . . especially Hal. He doesn't know what he's saying. That's the way teen-agers are, Bill. Just kind of dumb about some things."

MARION LEFT HIM at the cottage while she went to the village for the groceries he'd be needing. The smell of pines and dead leaves and sun on damp earth was good. Bill breathed deeply. He went into the house, opened wide the windows and doors to let in fresh air and drive out the mustiness. There was a heavy layer of dust over everything, and a strange feeling about it all, like coming back to a world you'd almost forgotten. You'd have expected that it would have changed somehow, but it hadn't. It was still the same. Only you had changed.

Bill shrugged his shoulders angrily. Good heavens, he was getting positively morbid! He found a cloth in the bedroom closet where Marion always kept a rag box, and started brushing off the dust. Here were the books Marion had mentioned. There was that Stephen Leacock thing—he and Marion had laughed like



BILL HAD TIME TO THINK

fools one night, reading that. And here was the book of Bible stories for children. They used to read one every morning at breakfast to the kids—"to get the day started right," Marion always said. He didn't know when or why they'd stopped. Must have been when he'd decided it was better to have his breakfast after the kids went to school. And there was the *Three Musketeers*—they were going to read that to the children when they were old enough for it. But somehow they hadn't —there hadn't been time. And now they were too old for it.

Like maybe they're too old for me to get to know them again, to be a real family . . .

"I'm getting to be a regular old woman! I shouldn't have let Joe talk me into this fool—hey, what's this?"

A SMALL, GRAY BIRD had flown in through one of the open windows and was circling madly, looking for a way out. Instinctively, it flew at the biggest patch of light.

"That isn't the way. That window doesn't open. Try some of the smaller ones. They may not look so good, but they're open."

The bird rested momentarily on the light fixture, then flew straight at the large window again. It beat its small wings against it, but nothing gave. Bill reached up his hand, trying to catch it, but the bird flew away, terrified, and perched on a curtain rod.

Bill stood still a few seconds, then slowly reached up his hand again. But the bird's instinct for danger was keen, and just as he was about to close his hand around it, it flew for the third time directly against the large window. The impact knocked it breathless, and it fell to the floor. Gently Bill picked it up and closed his large hands over the wings.

"Sorry, chum, you had to do it the hard way. But I know just how you feel. I'm not going to hurt you. I've just got to keep your wings quiet for a minute, so you won't fly away before I can show you where to go."

He felt the intense throbbing in the small body.

"I guess that's the way it is with guys like you and me, huh? We just keep flying around senselessly, until Somebody folds our wings down quietly to give us a chance to see the right direction. Only it'll take me a lot longer than it'll take you."

He carried the bird to the open window, unfolded his hands, and the bird flew eagerly out to the nearest tree.

"I'm sorry, God, I had to be so dumb about it that You had to fold down my wings before I could see I was just flying around in circles. But if You'll be patient, I think I can catch on. And . . . and thanks!"

FIVE MAKE A FAMILY

DRAWING LINES

I PUT THE LAST TOUCHES on the tuna fish casserole and popped it in the oven.

"It's going to be delicious!" I assured Susie, who was watching me with a perfectly blank expression.

"I'm not going to eat it."

"Then you're going to miss something good." I kept my tone level, but inwardly I felt the swift clutch of panic. If Susie was going to pick this evening to be difficult, after the day I had put in!

"I don't feel good."

"Then we'd better put you to bed right away." From the corner of my eye, I sized up the effect.

"I'd be better if I could eat at the church with you and Karen."

"So that's what's making you sick!" She nodded happily, sure that now that I knew the trouble I'd remedy the matter at once. "Don't you know daddy and Pete need a girl to be the mama at home tonight?"

"Her?" said Pete, coming up from the basement and adding his helpful voice to the conversation. "We don't need her!"

"Just like a man," I laughed gaily, trying to rouse an answering spark in Susie. "He doesn't think he needs us till we are gone. You'll see!"

"I need you and I'm coming. I won't stay home with him!"

"SORRY, SISTER." This time I dropped the banter and spoke firmly. "Your day will come. Karen is a girl scout and the girl scouts are inviting their mothers to supper, so I'm going with her. When you are old enough to be a girl scout, I'll go with you. You'll just have to wait till it is your turn."

"Karen always gets to do everything first!" Pete exclaimed disgustedly.

"So she does!" I made it sound like a joke I'd just thought of for the first time. "Now who's going to set the table? Pete, you can put the silver on and Susie, you get the napkins."

To my relief, they did as they were told without further argument. It wouldn't have taken much more to make me apply the palm of my hand to appropriate parts of the anatomy, not for their good but for the relief of my own frustration. For this has really been quite a day. I cleaned the dining room this morning, quite forgetting that in a rash moment I had promised to come to the church while Susie was in school this afternoon to help get the choir gowns in repair for the Holy Week and Easter services. I hate sewing on buttons, but someone has to do it.

There was quite a lot to do. Our gowns are fairly ancient—cuffs are frayed and armholes going. If they'll hold together for this year, we'll have to make new ones later.

Then I hurried to the school to pick up Susie and Pete. Karen was going straight to the church to help get supper.

BY THE TIME I got the small fry home I was pretty well frazzled. It was no time for either of the children to put up any serious opposition to my arrangements—not if they wanted to be able to sit comfortably at the table. Perhaps I should be ashamed of letting my own

moods influence my discipline, but isn't home the place for them to learn to get along with human beings? Well, I'm a human being, too.

When everything was done that could be done until Dan got home, the children settled down to listen to the radio. We've cracked down on their visiting around the neighborhood, watching TV every afternoon as they had started to do. Once or twice a week is all right, but I want them to know where they live. Dan thinks we'll have the family finances in such shape soon that we can get our own TV. But in the meantime, the children will have to be content with radio.

There are so many things to think about when you are raising children. Sometimes you don't know whether you are doing the right thing or not. As I bathed and dressed, my mind kept returning to the conversation at the church this afternoon. Because of the girl scout mother-and-daughter affair this evening, we couldn't sew in the usual place but had to take our work into one of the classrooms. It brought up the whole subject of girl scouts, campfire girls and church youth groups. Such a variety of opinions!

SOME OF THE WOMEN were quite incensed that the girl scouts should be allowed to have a supper at the church during Lent. Others thought that since it is a secular group meeting at the church and not our organization, it was quite all right. That brought up the issue of the way these outside organizations lay out their own programs and expect the church to co-operate. I tried to say what a fine thing it was for the youngsters to have these fine programs, but to be honest, I had to admit that the boy scouts allow their program to be adapted to the needs of the local congregations much better than their sister organization.

Florrie Buch got so emphatic, I was almost relieved when the talk turned to women's club politics. Not all of our women belong to the club but they are all interested in who holds office.

NONE OF THE CONVERSATION was on what one would call a spiritual level, I guess. An outsider would never have guessed that the thing binding us all together was our love of Christ and gratitude for His love to us. Even our talk about Lent was as though it were some special activity of our own that was being interfered with.

But an outsider would be seeing with an outsider's eyes. The women who were there this afternoon are there practically every time the church is open. They are not good at talking about the things that lie close to their hearts. All you'll get out of them, probably, is a brief, "I miss it if I don't go." Or, "I have time for other things, and what is more important than the church?" Or, "It was hard to get up, but I needed the church more than sleep." You have to read between the lines sometimes.

ALL OF US are prone to put the blame for our inefficiency upon society, environment, early training—any place but on our own precious selves.

—H. K. NIXON

Personal Problem Clinic

Mother-daughter

QUESTION: My daughter married a Catholic, and now has several children. In line with her husband's desire the youngsters are being reared as Catholics. I think she actually believes the things Jim tells her about the Roman church.

I live in a small midwest city, while my daughter is 60 miles away. We have no dealings with one another. For a number of years I have forced myself to ignore her and her family in the hope that she would be lonely enough to think things out and heed my wishes. Thus far there has been no change in her attitude. She just wonders why I am cross with her.

Recently she wrote her brother that her husband is being sent to Korea, that she would like me to come and live with her and the children while he is away. I am free to go anywhere, and am wondering whether I could use this occasion in some way to influence her in regard to the children. Of course, I cannot force her to love any church. I have already failed at that point. But I am worried about the children —perhaps she could later learn through them.

Shall I refuse to go because of their faith, agree to go on condition my daughter will let the children go to a Protestant Sunday school, or just go and then do all I can to influence the children toward Protestantism?

REPLY: You evidently failed to explain to your daughter the difference between Protestantism and Catholicism while she was young and in your hands. You probably did not point out the dangers of going with Catholics—the possibility of companionship leading to marriage and all the attendant troubles. Much could have been done in those strategic days to obviate later difficulties. We need to make the Protestant-Catholic problem clear, without turning young people into bigots.

Your method—ignoring your daughter and family—is a poor procedure which promises nothing good. You are already seeing that it accomplishes nothing. In fact, there is little likelihood that any method will yield the type of results you desire. Efforts may be made, but you must realize that you are working at a disadvantage, which may have been aggravated by your attitude. The odds are against you. Any very aggressive effort could create a rift between your daughter and her husband—something you surely want to avoid.

Since you are free to go and stay with the family while Jim is overseas you had better do it, if you can do so without creating further trouble. But don't go with any plan to change the situation radically. Go rather in a conciliatory spirit and show all the good will possible. Co-operate with your daughter and family regardless of whether any pronounced change takes place or not. It is likely, though not certain, that there will be little or no change. By a kindly spirit, helpfulness, avoidance of argument, faithfulness to your church, and an occasional invitation to them to go with you, you may be able quietly and indirectly to effect some alteration in your daughter's attitude. If you become aggressive you will probably lose all influence and good will—if there is any to lose.

Parliamentary procedure

QUESTION: I am president of a church organization and want to conduct business in the proper order, but I find *Roberts' Rules of Order* complicated and hard to understand. Isn't there a simpler statement of parliamentary rules? It would help me, and I am sure, many others.

REPLY: Let me refer you to *Pocket Primer of Parliamentary Procedure*, by Fred G. Stevenson. The price is $1.00. It may be ordered from the Publication House. Another simple statement of the rules of order is *Parliamentary Usage for Women's Clubs.*

—EARL S. RUDISILL

The Sandburg Story

Always the Young Strangers. By Carl Sandburg. Harcourt, Brace. 445 pages. $5.

From the pinnacle of 75 years, Carl Sandburg looks down on the green pastures of his youth, lying far below him but still verdant in the twilight, and in simple autobiographical terms tells us what it was like to be a boy in Galesburg, Illinois, in the latter years of the nineteenth century.

This is a disarmingly—almost an embarrassingly—candid and intimate memoir. Much of its charm accrues from its intensely personal quality, yet in a way it is as much the portrait of an era as it is the portrait of one individual youth. For that reason, above and beyond its impact as a sort of family chronicle, the book is virtually an American document—amazing in its scope and clarity, marvelously penetrating in its recollective insight.

Sandburg, the great biographer of Lincoln, is here the great biographer of Sandburg. And the "prairie-haunted poet," necessarily prosaic in many passages of this book, is still the poet in numerous homely, direct, but poignantly picturesque phrases.

Born in a three-room frame house on the dinner-pail side of the Chicago, Burlington and Quincy Railroad tracks in Galesburg, Illinois, he was one of a family of seven children. His parents, of whom he writes objectively but with vast sympathy, were "good Swedes and noble Americans—hard-working, Bible-reading, God-fearing immigrants."

Carl was a typical American boy. He loved sports, especially baseball, and he developed early a fondness for books—dime novels at first, more substantial reading later. He worked at all the usual chores of boyhood: serving newspapers, delivering milk, sweeping out offices, shining shoes. Up to the time he was 21—which is as far as he takes you in this book—he had savored most of the joys of youth, borne most of the trials. He had done a man's hard, back-breaking work to help support the family. And he remembers how things were at that time, how people looked, and lived, and how he felt about things.

The author recalls that they were "fairly regular" in attending services at the First Swedish Lutheran Church, and some of his earliest memories are of good times and well-loved teachers at the Lutheran Sunday school and the weekday mission school in Galesburg. He remembers the big family Bible, "too heavy to lift," which cost his father $6.00 (a week's wages in the C. B. & Q. Railroad's blacksmith shop) and which was read aloud in the home.

He remembers, too, the year the Swedish Lutheran Synod met in Galesburg, bringing a fascinating delegate all the way from Nebraska to lodge with the Sandburgs. And he writes of a beloved pastor, the Rev. Carl A. Beckman, a graduate of Augustana College, and of his untimely death, his replacement in the person of a new pastor, and of the scandal that followed, splitting the congregation. A new church was formed, and the Sandburgs joined in, but it never took the place of the first one in their lives.

Church activities were not preponderent in the lives of the Sandburgs, but they were an integral part, and in the outpouring of nostalgia the author gives them their due emphasis. Lutherans will be intrigued with this portion of the book, though it is obviously impossible to separate the story into portions. It is a piece of whole cloth; a marvelous tapestry of Americana that will appeal to all sensitive readers as a heart-warming, human chronicle of an era that is gone yet still exists in the roseate afterglow on Carl Sandburg's far horizon.

Philadelphia GEORGE H. STRALEY

OVERSEAS

LIBERIA: Monrovia.—A JOURNEY ON the bush path on foot and by hammock brought us finally after about three hours of "ups and downs," over rocks and through streams, to the St. Paul River. After crossing on a floating bridge, we ate lunch under cooling trees, and started in a jeep to Zorzor.

Another three hours of travel took us over roads such as most Americans would consider impassable. A beautiful town of thatched-roofed huts on a lovely hilltop was a rewarding sight at the end of the rough side. This was Zorzor town, our farthest interior Liberian station.

As we drove into the town we saw the new Lutheran church to be dedicated on the following Sunday, Jan. 18. The congregation chose to have it located on the site of the previous structure in which they had worshiped. It is in the center of the town, next to the marketplace. A concrete structure, open on all sides except the chancel, not only admits air but enables many who stand outside to see and hear the service.

An arched chancel painted blue had an oak-stained altar with a red dossal. The altar, pulpit, lectern, cross and candlesticks, all of wood, were designed and made by missionaries. A missionary had made the dossal hanging. A group of women in Ohio who inquired about a project of some sort for this field had made the paraments of white cotton. (All materials are of cotton for this climate.) The entire structure was the result of cooperative effort on the part of Liberian Christian missionaries, mission builders, and townspeople, including little boys.

THE DAY for the dedication arrived. It was very hot. All the people were asked to assemble at Clan Chief Fumba's kitchen where services had been held while the new church was being built. And the people *did* assemble! Members of the Zorzor congregation, Christians from other towns in the district, the townspeople, missionaries, Liberian church leaders, and guests formed a large group ready to move in the processional to the new church. Leading it were the president of the mission, Pastor Harvey Currens; the president of the church, Pastor Ernest Flothmeier; the missionaries in the district, Pastor Wilbur Currens and Pastor Gerald Currens; Pastor Diggs from Belefanai, Mr. John Walker, members of the church council, including two women, and guests. Among the guests were Father Bessom from a nearby mission, the district commissioner, and I, the executive secretary of the Women's Missionary Society from America.

A Loma hymn was sung heartily and continuously by the people until the red gates leading into the new church were reached. Here the group paused for the beginning of the dedicatory service. Pastor Harvey Currens read the service in English. His son, Pastor Gerald Currens, followed in Loma. After entering the church, these two proceeded to the altar and continued the service in the two languages.

We were given bulletins with the outline of the service in Loma. Common Service books in Loma were in the hands of those who could read.

Significant among the brief greetings brought by guests was the gratitude expressed by the district commissioner for this church and for the witness of its members in the community. "On Christmas Day," he said, "a group of men in the town were gathered together in a drinking party. A member of this con-

gregation appeared and told them the story of the Saviour whose birth was being celebrated by the Christians. The men were impressed to the extent of breaking up the party and going to their homes."

All parts of the service requiring interpretation were put into Loma by Mr. John Walker, the Zorzor evangelist. The sermon delivered by Pastor Flothmeier was on the text, "Except the Lord build the house, they labor in vain who build it."

Those of us who had the privilege of sitting with the congregation and of facing them for brief greetings, saw a uniquely interesting and interested group. All sorts of attire was worn by men and women. Some appeared in clothes such as would be worn by Americans—in white suits, or in brilliantly colored shirts or trousers. Others wore long shirts of African country cloth, or shorts of country cloth and no shirts. For the most part, Liberian attire prevailed.

Women wear their best lappa cloths around their hips, their best head ties, and such anklets, earrings, bracelets, necklaces as they may have. Their shining black bodies rest against the pews except for those who have babies tied on their backs. These mothers must sit forward on the pew to allow room for the babies unless they untie them and hold them on their laps.

Incidentally, for the large number of babies in such an audience, there is very little crying or interruption on their part. Schoolgirls in the audience wear cotton dresses. Gratitude to God from the hearts of all united the group in worship and in spirit. The presence of God was manifest. The fellowship of believers was truly felt.

The church has been planted in Liberia. Here is an evidence of its growth and fruition. Here, as well as in the less pretentious mud and thatched structures, the Word of God is preached and His children worship Him.

Some of us recalled missionaries who first pleaded with the Church in America to open work in the interior of this country. We remembered also members in the home church who answered the call and who have helped over the years by prayers and by gifts to make the work possible. How they would have rejoiced with us, had they been here to see the promises of God fulfilled in Zorzor, Liberia!

—NONA DIEHL

LIBERIA. Feb. 16.—THE FOURTH biennial convention of the Lutheran Church was held at Muhlenberg Feb. 3-9. Pastor E. H. Flothmeier was elected president for another two-year term. Other officers included the Rev. Ezra Keller, vice president; Mrs. Byron Traub, secretary; A. C. Neubauer, treasurer; and members of the executive committee, Henry Keller and the Rev. L. T. Bowers.

Through the stewardship committee steps are being taken to increase local support for pastors and national staff. The convention voted to use $300 of its benevolence money for others for 1) work in Malaya, 2) help to build a chapel in India. Other important work is to help the Sanoyea nursery here, and to expand assistance for Lutheran World Action. An offering of $50 was received during the convention for World Action.

Miss Diehl is leaving for Sanoyea this morning via plane to visit this station. She is scheduled to leave Roberts Field for the return to the U.S.A. on March 6.

A special retreat for pastors will be conducted in Belefanai in April when it will be my privilege to discuss a variety of matters with the national and missionary pastors. —HERMAN L. GILBERT

NEWS IN THE CHURCHES

PENNSYLVANIA:

Corson Snyder Retires on Advice of Physician

ALLENTOWN—Dr. Corson C. Snyder, pastor of St. Peter's Church, Bethlehem, fc the past 15 years, has announced plans to retire from the active ministry. A leade in the Ministerium of Pennsylvania for a quarter-century, Dr. Snyder said his decisio was prompted by the advice of his doctor.

"My physician has recently advised me to lessen my activity," the pastor told members of St. Peter's last week. "The many duties as pastor of so large a parish do not permit a lessening. After prayerful consideration, I have determined to conclude my pastorate. Accordingly, I have submitted my resignation as pastor of St. Peter's Church, effective March 17.

Dr. Snyder added that following several months of rest, he plans on doing a limited amount of work as supply pastor.

Dr. Snyder is currently serving his fourth term as a member of the executive board of the Ministerium of Pennsylvania, is vice president of the board at Muhlenberg College and (since 1938) has been head of the Ministerium's Constitution Revision Committee. He is a member of the ULCA's Board of American Missions and served five years as president of the Allentown Conference in the early thirties.

PASTORS, musicians, and laymen from all over Pennsylvania will attend a "Music in Worship" workshop held April 25 in St. John's Church, Allentown. The study will be directed by Maestro Giuseppi Moschetti, director of music at St. John's, recently appointed to ULCA Committee on Worship.

The morning session will be led by Dr. Luther Reed, of Philadelphia Seminary, who will direct the reconstruction of a complete worship service. Dr. Reed will explain the dogmatic, theological and liturgical facets of congregational worship. Practical details will be handled by Maestro Moschetti who will organize a choir from those attending the workshop, rehearse them and demonstrate the effectiveness of volunteer choirs.

The afternoon session will be led by D Edward T. Horn, III, of Trinity Church Germantown, who also serves as chairma of the Committee on Worship. He will dis cuss the mission of music in worship, wit emphasis on church choirs.

An additional highlight of the one-da meeting will be a discussion of church o gans and how to overcome the handicap of limited size as well as poor locations.

R. T.

NEBRASKA:

Frederick to Retire From Central Faculty

FREMONT—Dr. Paul W. H. Frederick professor of systematic theology at Cen tral Seminary and former chairman o the United Lutheran Church's Commis sion of Adjudication, will retire June 30

He will be succeeded by the Rev. Gerhar Gieschen, who has served Central as asso ciate professor of systematic theology fo the past two years.

Dr. Frederick first came to Central (the called Western Seminary, a part of Midlan College) in 1931 as professor of biblica theology. Later he was transferred to th head of the department of systematic the ology. Prior to 1931, he spent several yea on the West Coast, serving in pastorates i Pasadena and San Bernardino. For 2 years he had been dean and professor at th original Pacific Seminary.

A native Pennsylvania, he was graduate from Washington and Jefferson College an Chicago Seminary. He studied for a year i Germany at the University of Leipzig.

R. T.

GEORGE STRALEY
. . . and three made four

New Staffer

George Straley was only a 12-year-old Lancaster (Pa.) County lad when he first broke into print . . . and he's been in the writing profession ever since.

Following specialized studies at Johns Hopkins University, he began a journalism career that carried him through 20 years of newspaper work in Pennsylvania, New Jersey and Delaware as a reporter, feature writer, columnist and copy editor. On the side, he served as INS correspondent, freelanced fiction, articles and reviews for magazines and newspapers in the U.S., Canada and England.

A veteran of World War II, he is co-author of a history of the Tank Destroyer outfit in which he served.

Recently, his arrival on the staff of THE LUTHERAN meant the ULCA's news magazine had four full-time staff member-editors.

BRIEFLY SPEAKING

Long-distance commuter is the Rev. Pavils Kirsons, displaced pastor serving St. Paul's Church, Senatobia, Miss. Because his congregation, made up largely of Estonian DPs, wanted him to be able to carry out his wish for further study, they are paying his expenses to and from Chicago Seminary.

Churchmen in and around Baltimore are laughing over the appearance of two highway signs near a bridge north of the city. Top sign reads: "Are You Prepared to Meet Your Maker?" Bottom sign suggests: "Use Unguentine for Burns."

Pastor William Hall, of St. Andrew's Church, Andrews, N. C., was recently called on to conduct a Baptist funeral among Smoky Mountain folk. Despite his and the funeral director's collective efforts to keep the service moving, confusion compounded itself . . . until one final incident threatened the dignity of the service. Discovering that there were no pallbearers, the funeral director directed an older son of the deceased to "round up some pallbearers." Minutes later, the son returned, announced triumphantly, "Mr. Ivey, I just about got those *ball bearings* lined up for you!"

A sweet young miss, the daughter of First Church's (Hammond, Ind.) Sunday school, was recently discussing a nearby Roman Catholic church with members of her family. Nobody could understand just what she was talking about when she said "Church of the Miraculous Exception" until dad realized she was meaning "Church of the Immaculate Conception."

Members of the Ladies' Evening Circle, at First Church, Hammond, Ind., were just getting to the topic part of their program. The leader was in the act of announcing the theme "A Stranger in Our Midst" when Pastor Paul J. Renz dropped in unexpectedly. The ensuing laughter stopped things for several minutes.

A patient in a Binghamton, N. Y., hospital was surprised when Lutheran Pastor Howard Kuhnle stopped by his bedside. "I'm not a Lutheran," he told Pastor Kuhnle. "But your hospital records say 'Lutheran,'" replied the cleric. "No, no, no," replied the patient. "I told them I was a Lithuanian!"

CORNERSTONE LAYING. Layman Ernest Ostermeier, 83-year-old lone survivor of council when original Messiah Church (Grand Island, Nebr.) was built in 1908, helps Pastor Martin G. Schroeder lay cornerstone for new $75,000 church. New building seats 500, with full basement provides educational and social facilities. Speaker was Nebraska Synod President T. J. C. Schuldt

OHIO:

Benevolence Record Good

SYNODICAL TREASURER George L. Rinkliff is mighty proud of the 278 congregations on the parish roll for their 1952 performance for benevolence. Two hundred seventeen met their apportionments at least in full (best previous record was in 1949 with 200); 110 exceeded their apportionments by $1 or more (best previous record—99 in 1950); and 73 are "Second Mile Congregations," having exceeded their apportionment by more than one per cent (best previous—1951 with 58).

Congregations with the best "second mile" record for overpayment of apportionment include Dayton, St. John's, 159.1; Defiance, Zion's First, 149.9; Alliance, St. Paul's, 148.2; Cincinnati, Roselawn, 141.5.

Congregations in the 120 per cent bracket include Hicksville, St. John's; Fairborn, St. Mark's; Covington, St. John's; and Millersburg, Benton.

The total apportionment receipts were $636,789, or 98.76 per cent. $271,170 of this amount went for synodical and intersynodical causes; $357,839 for the ULCA. Lutheran World Action contributions reached $106,152, an excess of $11,297.

FOR 25 YEARS Fred Reiter has been an organist and director of music in Toledo presently at Redeemer Church. In his honor a special program was held Feb. 15 in conjunction with the Toledo chapter of the American Guild of Organists. A cantata and two original numbers composed by Mr. Reiter were heard.

OHIO CHURCHES (and other non-profit organizations) collect sales stamps given as receipts for payment of Ohio's retail sales tax. Three per cent of their face value can be received from the state treasurer as a help in securing collection of the tax for the state. St. Lucas', Toledo, recently received $190.62 representing 41,600 stamps sorted counted and packaged by Herman Hudelbrink, Sr.

TRINITY CHURCH, Akron, will be working on a 1953 goal of 2,100 communing members, and the accession of 200 new members following out a recommendation of Pastor Fred C. Wiegman. Present communing membership is 2,017; confirmed, 2,443.

IN GRATITUDE TO GOD for the safe return of a son who spent a year in war service in Korea a St. Luke's, Springfield, family recently gave an anonymous gift of $1,000 to improve the Sunday school facilities.

IN HIS ANNUAL REPORT to First English

OHIO . . .

Church, Cleveland Heights, sightless Pastor Dale C. Recker thanked the 53 different men of the congregation who drove him on evening calls during the year . . .Three young people were employed to drive him on afternoon calls. E. RUDOLPH WALBORN

IOWA:

Persia Calls Seminarian

ST. JOHN'S, Persia, has called Robert Hibbeler, senior at Central Seminary, Fremont. He will be ordained by the Nebraska Synod and enter full-time ministry June 1.

ST. LUKE'S, Sioux City, is to have the Rev. Raymond Tiemeyer of Tipton as their next resident pastor, beginning April 7.

ST. JOHN'S, Ely, has called the Rev. Henry Lee, who will be installed on March 1. Pastor Lee formerly served English, Iowa Falls.

OUT-OF-STATE CALLS have come to three Iowa pastors. THE REV. E. GENE VOSSELER, formerly of Missouri Valley, has been called by the Foreign Mission Board to go to British Guiana. He and his family will fly from New York on March 6 . . . THE REV. MARTEEN D. KILVER, Muscatine, arrived in St. Mark's, Indianapolis, Feb. 15 . . . THE REV. FREDRICK R. LUDWIG, Postville, plans to begin his ministry at Lake Park, Milwaukee (Wis.), after Easter.

THE REV. E. GENE VOSSELER and his family were honored at a special service held at St. Mark's, Dubuque. At the Sunday morning service Pastor Vosseler was guest minister; in the evening a dinner was given in his honor. St. Mark's has subscribed one $600-unit support for the Vosselers. The commissioning service was held in First Church, Glendale, Calif., Feb. 22. Dr. Alfred J. Beil has been appointed by the Board of Foreign Missions to be in charge of the commissioning service.

EASTERN CONFERENCE'S Lenten Retreat was held at St. Paul's, Davenport, Feb. 2. President Gideon Wick was in charge. Participating in the program: Pastors H. G. Schwegler, Maurice Lesher and Dr. George Arbaugh. ALFRED BEIL

STENCIL

story of the week

NORTH PLATTE (Nebr.) streets were deserted; a pair of cabbies waiting for the 4 A.M. sleeper were the only people on the station platform when the train arrived, its darkened Pullmans hissing steam.

One person got off: Mrs. Eugene Tharp, who'd been in Fremont for a synodical Women's Missionary Society board meeting. A quick look at the sky, a quiet awefull "what a pretty morning" and she had decided to walk the two blocks to her house. Ignoring the cabbies' "Cab, lady?" she carried her bag into the station. A minute later, she had checked it in a locker, slipping the key into her coat pocket.

It wasn't until she was hanging up her hat and coat at home that she discovered the hole in her pocket . . . the key missing!

IN THE MORNING, her fears were justified: someone had found the key and taken the bag!

Police were sympathetic, promised to check the pawnshops. What was in the bag? . . . a valuable blue robe (Hawaiian), stacks of WMS materials which she, as synodical thankoffering secretary, was responsible for distributing at once.

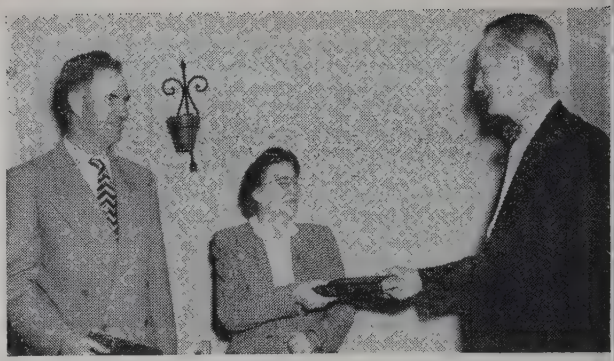
When the bag didn't turn up, Mrs. Tharp disconsolately decided she'd have to resign her new WMS post. Before writing the note, she'd make one more pawnshop check.

Returning an hour later, she received the amazing message: "A lady called, left her phone number. Her husband's found your bag in an empty box car!"

In no time, Mrs. Tharp gratefully claimed her possession asking "but how in the world did you know how to reach me, I had no identification on it . . . !"

"Simple!" observed the finder. "On top of the blue robe lay this latest copy of 'The Lutheran.' On the back was stenciled your name and address!"

—DICK SUTCLIFFE



HONORED. When Miss Lydia Kraxberger recently completed 27 years of service as a Sunday school teacher, members of St. Paul's Church, Albuquerque, N. M., presented her with a copy of the new RSV Bible. Shown here during ceremonies are: Superintendent John Haaland and Pastor Leland C. Soker. A public school teacher in Albuquerque, Miss Kraxberger is a Carthage College graduate

DISTRICT OF COLUMBIA:

Chaplains Hold Retreat

WASHINGTON—A Lutheran retreat and training conference was held Feb. 10-11 for military chaplains in the area east of the Mississippi. Sponsored by the National Lutheran Council and the Lutheran Church—Missouri Synod, the chaplains heard Dr. O. P. Kretzmann, president of Valparaiso (Ind.) University, Dr. Alvin Rogness of Sioux Falls, S. D., and Chaplain Luther F. Gerhart, Norfolk, Va.

This conference attracted the largest number of Lutheran chaplains ever assembled—57 from National Lutheran Council bodies, and 42 from the Missouri Synod, including nine from the Veterans Administration hospitals. During the month of January, similar conferences were held in San Francisco, Calif., and in Dallas, Texas.

THE FIFTH AND LAST in the Lutheran Choral Series of a cappella concerts was given Feb. 9 by the Concordia College Choir of Moorhead, Minn., under the direction of Paul Christiansen. An enthusiastic audience heard them in Constitution Hall. Other colleges heard during the series were Augustana, Sioux Falls, S. D.; Concordia, Fort Wayne, Ind.; and Augsburg, Minneapolis, Minn. This series was sponsored by the National Lutheran Chorus which gave its own Christmas concert in December.

RUTH L. BLACKBURN

CALIFORNIA:

Downtown Church Studied

LOS ANGELES—Speaking before several hundred Protestant clergymen in Los Angeles, the Rev. Conrad Bergendoff, president of Augustana College, said, "Religion must put together what God joined together but man put asunder. We need a renewal of the biblical conception of man where both body and spirit are real, are creations of God and subject to His rule. This means a restoration of religion to education and a religious view of all life, both of man and of the universe."

Leader of this year's convocation at the School of Religion at the University of Southern California was Dr. Carl W. Segerhammar, of Los Angeles.

The convocation discussed at length the downtown church problem. It was forecast that four large downtown Los Angeles churches were facing grave problems. One church is validating parking tickets for its members at the rate of $250 per Sunday. Another large church has an evening attendance of only 65 people. Yet within a mile of a downtown intersection are 50,000 people, 80 per cent of them without a church affiliation.

While returning from the recent meeting of synod in Richmond, Pastor Quentin Garman was in an automobile accident in which he and lay delegate Harold Price

CALIFORNIA . . .

were severely cut and injured. The accident occurred in the fog near Fresno. Previously the pair had been victims of thieves who stole suits and other valuables.

THE REV. HAROLD LORIMER, pastor of Grace Church, Alhambra, has resigned to enter the School of Religion at the University of Southern California for additional study.

THE REV. EDWARD SPIRER is now at Honolulu erecting a new church building for Honolulu Church, the downtown church in the Islands. The church is currently without a pastor. Dr. Hornmann, former pastor, and Student David Wasgatt are caring for the spiritual ministry.

FOR THE FIRST TIME in its 60-year history, Advent Church, Los Angeles, elected a woman to the church council. While this was a new experience for this congregation a number of California Synod congregations have women serving on their councils. A rather large number of the delegates to synod this year were women.

H. L. LOGAN

KANSAS:

Synod Misses 100% Mark

WICHITA—Year-end reports for synod show apportioned benevolence 94.3 per cent paid and Lutheran World Action 93.2 per cent. Numerous congregations made a supreme effort at the close of the year in order to raise 100 per cent. While percentage figures are slightly under 1951, the total sum of apportionment raised was $70,351.19, and for Lutheran World Action $11,124.40.

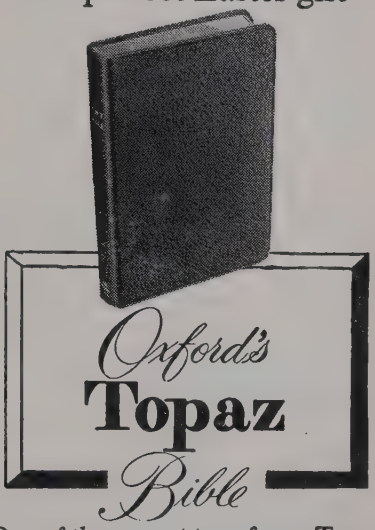
THE REV. WAYNE BARTHEL has accepted a call to Scherer Memorial, Chapman.

FAITH CHURCH, Prairie Village, has a new electronic organ.

DR. E. G. WOOD, missionary from India, toured synod churches in January and February.

FRED TONSING is reported recovered enough from an attack of polio to start

This Bible makes the perfect Easter gift



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KANSAS . . .

school. The therapist and doctor see complete recovery, barring complications, by summer. Fred, 15 years old, is a sophomore.

L. W. BAUERLE, well-known Wichita layman, has created a $1,500 memorial scholarship fund in memory of his wife, to be used as a loan fund to aid young people from St. Paul's Church, Wichita, planning for full-time Christian service.

LAST WORD on subscriptions to the synodical plan of THE LUTHERAN shows 31 out of the 42 congregations of synod are represented. This shows an increase of over 30 per cent in 1953. Three congregations are 100 per cent, with nine new congregations participating in the plan this year.

MISS LILITH SCHWAB, Kansas Synod missionary, has returned to India. It was recently reported that she was held for a brief time for investigation during a communistic disturbance.

KENT MEMORIAL, Sunrise Beach, dedicated its new parsonage.

A TWO-MANUAL PIPE ORGAN has been installed in Trinity, Greenleaf.

DR. HENRY H. BAGGER, president of Philadelphia Seminary, will be the ULCA representative to Kansas Synod in Hutchinson April 20-23.

MIDLAND COLLEGE CHOIR has concluded its 25th annual tour of synod churches.

MISS MARGARET ALLEN, daughter of the Rev. and Mrs. Harry R. Allen of St. Mark's Church, Kansas City, Mo., is making remarkable progress in her recovery from an explosion in the chemistry laboratory at the University of Kansas last October. Over 25 pieces of glass were embedded in her face but the scars have all healed and only two can be noticed. Glass entered the left eyeball causing blood clot within the eye which is slow in absorbing. There is no vision in the left eye and it will take time to determine if it will return. She has resumed her photographic modeling. (Her picture appeared on the billboard "Coke" ad throughout the Middle West this summer and also on the back page of the July issues of *Time, Life, Saturday Evening Post, Cosmopolitan,*

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KANSAS . . .

Good Housekeeping, and *National Geographic magazines.*)

FIRST CHURCH, Topeka, has paid its apportionment and Lutheran World Action in full for the fifth consecutive year after many years of falling short of these goals. The congregation is co-operating with the Augustana congregation and four Missouri Synod churches in a Lutheran Service Center held in the Lutheran (Mo. Synod) School.

DR. PAUL DIECKMAN, president of Midland College, makes his first appearance at Kansas Synod when he speaks to the convention banquet April 21.

FIRST CHURCH, Tulsa, Okla., dedicated a new parsonage Feb. 1, in Ranch acres addition. Value of house and lot: $27,500. Built by a member, the cost to the congregation was $20,000. Preliminary plans for the church and educational building have been approved and specifications are now being prepared. The sale of the present church property to the county for the new courthouse site is in the hands of a special committee which is having independent appraisals made.

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MISSISSIPPI:

Synod Sessions Planned

LOUISVILLE — Congregations in the Louisville parish (St. John's and Bethleden) are making plans to entertain synod and to observe the 100th anniversary of the Betheden congregation. Affected by purchase of lands for a national forest, the congregation is not anywhere near as large as it once was, but those who remain take the lead in paying their benevolence in full and meeting the quota of Lutheran World Action every year.

MEMBERS OF Shady Grove and Redeemer congregations are getting used to services every Sunday, instead of once or twice a month as had been the case for years.

THE PARSONAGE COMMITTEE of Burns parish has been looking over houses and sites in order to have a complete report to make to the Joint Council.

THE EXECUTIVE COMMITTEE of the synodical WMS met in Newton, Miss., to elect Mrs. O. M. Morgan to fill the unexpired term of Mrs. H. Brent Schaeffer as president. Other officers named: Mrs. H. A. Wolff, vice president, Starkville; Mrs. Cecil C. Helmly as secretary, Louisville; and Mrs. L. P. Roberts of Jackson and Mrs. Edwin LaRoux of Laurel comprise the Executive Committee. The program committee outlined plans for the convention to be held in Louisville in July.

HAROLD A. WOLF

PACIFIC LUTHERAN
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NEW YORK:

Kegley Leads Retreat

ALBANY—Centering the thought upon "The Call of Lent to Life" and "Love, the Heart of Lent," Dr. Charles W. Kegley, professor of religion and philosophy at Wagner College, led the Eastern Conference Pre-Lenten retreat at St. Paul's, Rensselaer.

SPRING CONVENTION will be held April 13 at First English Church, Schenectady.

ST. JOHN'S, Canajoharie, has received a legacy of $2,000 from the estate of the late Mrs. Elmer Shineman and a gift of $1,000 from the Arkell Foundation, Inc.

POUGHKEEPSIE churches sponsored a 15-minute program of prayer over each of the two local radio stations on the day of President Eisenhower's inauguration.

A CENTRAL HEATING PLANT has been in-

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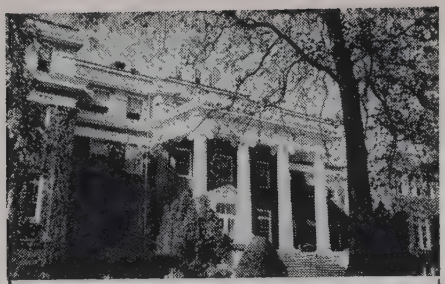

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N. Y., ALBANY . . .

stalled in the parsonage of Gilead Church Center Brunswick. The century-old structure has recently been modernized.

ST. PAUL'S (Rensselaer) has relocated its parsonage. LUTHER S. STRALEY

NOVA SCOTIA:

New Citizens Welcomed

HALIFAX—St. Matthew's Church, Rose Bay, welcomed new citizens from Germany recently. They were Mr. and Mrs. Harold Weiland of Germany, and their two children. Mr. Weiland is the new principal of the Riverport School. They were presented with gifts by the members of the church.

THE WOMEN'S Missionary Society of Zion Church, Lunenburg, recently celebrated the 41st anniversary of its organization with a social evening.

THE ANNUAL pre-Lenten retreat of synod was held in St. Paul's Church, Bridgewater Feb. 16. At the annual meeting of the Pastoral Association, the Rev. Wilfred Myra of New Germany was elected president, and the Rev. R. E. Bieber, Dartmouth, secretary.

THE REV. LEONARD RODBOURN of Antigua, British West Indies, has accepted the call to become the pastor of the Conquerall Parish, vacant for two years. He will assume his duties April 15.

THIS YEAR synod will celebrate the 50th anniversary of its organization. The convention will be held from May 8-11 in Zion Church, Lunenburg. Dr. Franklin C. Fry, ULCA president, will be the ULCA representative. Invitations have also been issued to former presidents of the synod, in its early years, to be present on this occasion. They are Dr. W. M. Weaver, of West Collingswood, N. J., and Dr. C. H. Little of Waterloo, Ont.

AT THE ANNUAL meeting of Resurrection Church, Halifax, it was decided to carry out a program of evangelism. Pastor Douglas Conrad was also given an increase in salary.

DOUGLAS A. CONRAD

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PENNSYLVANIA:

Race Track, Bets, Under Fire in Capital

HARRISBURG—One of the most hotly debated issues in the State Legislature this year, aside from taxes, will center about the measures to legalize the operation of race tracks and pari-mutuel betting. Proponents of the two bills have the support of the CIO and state firemen. Department of Social Relations of the State Council of Churches has alerted the churches to the issue and is pointing out the dangers of the proposals in a pamphlet entitled *Why Gamble?*

The State Council of Churches at its annual meeting in Williamsport, Feb. 3-4, unanimously opposed both the enactment of the racing-gambling bills and the proposition to submit them by way of a resolution passed by both Senate and House to be voted on as a local measure.

The council opposed universal military training as contrary to the Christian spirit and the American way of life; urged the enactment of a Fair Employment Practice Code by the present session of the State Legislature, and expressed confidence in the United Nations as an instrument for the economic, political, and social well-being of all people.

Delegates to the ninth annual meeting of the United Churches of Greater Harrisburg were given heart-warming news by principal speaker Abraham Vereide, Washington, D. C., executive director of the International Breakfast Club. Speaking from personal experience Mr. Vereide indicated that the Washington scene is being changed for the better:

> Lawmakers are attending the prayer meetings and devotional breakfasts. Many are making a personal witness of their belief in Christ. This dynamic speaker, who recently took part with President Eisenhower in a devotional breakfast, states that many members of the Senate and House are confronting one another in their Bible study periods with the implications of Christ's teaching to their vocation.

A five-day Protestant Preaching Mission part of an Armed Forces Program covering military, naval, and air installations throughout the country was conducted in January at Indiantown Gap Military Reservation by the Rev. W. J. H. McKnight, secretary of the Board of Administration of the United Presbyterian Church. The Preaching Mis

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sion was important enough to attract some 3,000 GIs. VIGGO SWENSEN

PENNSYLVANIA:

Eisenhower Gets Wire From Churchman

PITTSBURGH—U.S. President Eisenhower's affiliation with the National Presbyterian Church and his opening of cabinet meetings with prayer have been lauded by the Mt. Lebanon Presbyterian Church. By a unanimous vote of more than 1,000 persons the congregation directed their pastor to send the following telegram:

"We were deeply impressed by your personal prayer on the day of your inauguration. We consider your confession of faith as a Christian, by which you became a member of the National Presbyterian Church, to be the finest act of your distinguished career. We commend you for the custom you have established of opening the meetings of your cabinet with prayer. We are heartened by these evidences of your moral courage and spiritual earnestness and wish to assure you of our prayers as a congregation and as individuals, that God may continue to guide you in all your decisions and to give you strength for your tasks."

THE SHIPMENT of nearly four tons of clothing collected during the recent clothing drive in Erie for Lutheran World Relief was the result of co-operation that crossed both church-state and interdenominational lines. To prepare the clothing for shipment to the warehouse, the baling machine owned by Erie County was used, and the operation was accomplished through the help of three county employees. The clothing was then shipped to the Lutheran Service Society warehouse, Pittsburgh, free of charge by the Lyons Transportation Company, owned and operated by a Roman Catholic.

DR. HARVEY D. HOOVER, professor emeritus of Gettysburg Seminary, was the guest

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PA., PITTSBURGH . . .

speaker of the North Boroughs of Pittsburg Pre-Lenten Week of Services. Nine Prot estant denominations participated in th union services. During the week Dr. Hoove addressed the student bodies of the Bellevu Avalon, Emsworth High Schools.

LUTHER E. FACKLE

WISCONSIN:

"Shooting for $550,000"

MADISON—Lutherans in Northwes Synod celebrated thanksgiving day Jan 16, when Treasurer Walter O. Helwig books closed for 1952, and disclosed tha the general benevolence total wa $526,981. Of this amount, the ULC re ceived $337,273, as compared wit $309,779 in 1951. The World Actio quota of $68,000 was surpassed by ove $14,000.

"Benevolence responsibility is on the in crease" was the good word passed out b the Stewardship Committee, and the follow ing figures were offered to support the claim

1945—$185,000	1949—$381,200
1946—$214,000	1950—$425,000
1947—$266,000	1951—$458,000
1948—$343,500	1952—$527,000

SYNOD will "shoot for" $550,000 in 195

THREE CHURCHES contributed more tha $25,000; 14 over $1,000 a month. Ho Trinity, Minneapolis, had "high total" o $37,392, followed by Redeemer, Milwau kee, $28,987, and Trinity, Appleton, $25,28 Synod's Sunday schools contributed $37,78 for regular benevolence.

THE REV. BENJAMIN GJENVIK, secretar of the South Dakota Lutheran Welfare So ciety, will succeed the Rev. L. O. Gjerd April 1, as secretary of the Wisconsin We fare Society.

WISCONSIN CHURCHES, which collecte 250,000 pounds of clothing last fall fo Lutheran World Relief, expect to load couple more cars this spring.

THE REV. DORRANCE N. JENSEN, former of Butte, Mont., has begun his new work

WISCONSIN . . .

Calvary, Antigo. THE REV. ROBERT GIROD, Bailey's Harbor, has accepted the work at Polar and Arbutus.

DR. JONAS H. DRESSLER, president of the Northwestern Seminary; Synod President Paul E. Bishop and Dr. C. A. Puls were guest speakers at the dedication of the new St. Mark's Church, Waukesha.

WISCONSIN PASTORS attended a stewardship workshop at Milwaukee Feb. 11 to hear latest developments in Every Member Canvass plans that can be effective in the parishes next fall. Speakers were: Pastors C. H. Zeidler, Paul L. Roth, George B. McCreary and Synod Treasurer Walter O. Helwig. The workshop is an effort to improve synod's status of being 17th of all ULC synods in all-purpose giving; and 5th in per confirmed member giving for all purposes. Synod can't beat first place, which they now hold for "all ULC causes," but an effort will be made to increase the low $4.39 per member.

WISCONSIN FRIENDS of British Guiana have sent $153 to purchase visual aids for their mission work. An effort will be made at synod to help provide choir music for some of the stations.

THE STEWARDSHIP COMMITTEE will bring to the Minneapolis convention, this May, plans to raise $250,000 for the Northwestern Seminary's Endowment Fund, to be used as a source of loans to missions needing money for building purposes.

CHARLES A. PULS

ULC CALENDAR

APRIL

14-16. Georgia-Alabama Synod. Redeemer Church, Atlanta, Ga.

14-16. South Carolina Synod. St. Andrew's Church, Charleston

14-17. Virginia Synod. Christ Church, Roanoke

20-22. Caribbean Synod. Good Shepherd Church, San Juan, P. R.

20-23. Kansas Synod. Zion Church, Hutchinson

21-23. Mississippi Synod. Betheden Church, Louisville

28-30. Kentucky-Tennessee Synod. Christ Church, Jeffersontown, Ky.

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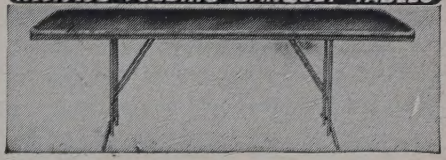

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IN CONCLUSION . . . . . .

THERE ARE sheep-like people who can be stampeded into doing foolish things when their fears are aroused. When America was involved in World War I, they tried to do away with sauerkraut as pro-German and had the music of Bach and Beethoven banned from concerts.

There is now a great rumpus in the United States about Communists infiltrating all ranks of society. After all that we have learned about Communists, the small band of Reds still in our midst is not likely to have any important influence. But politicians who need publicity are prompt to thump up the anti-Communist hysteria.

Men such as Representative Harold Velde and Senator Joseph McCarthy are promising a thorough investigation of American colleges and universities in their search for Reds. In the first place, the federal government has no authority over such schools. Each school has its own responsible authorities who should be able to police the faculty as much as necessary. If there are teachers violating U.S. law, the law enforcement departments of government should look out for them, not Congressional committees.

IN THE SECOND PLACE, the techniques of the Congressional committees on un-American activities are the slipperiest goings-on which have been seen in this land in a long while. Almost anybody can give the committees whatever accusations he pleases about anybody, and these go in the files, to be hauled out in public without investigation at any moment.

The fundamentalist Carl McIntire cites the files on such men as Dr. Luther A. Weigle and Dr. Walter Russell Bowie in his campaign against the Revised Standard Version. And copies of the reports on the keenest of American theologians, Dr. Reinhold Niebuhr, are often sent to our office by readers who want to know why we publish his articles!

An example of the quality of work of Congressman Velde, chairman of the House Committee on Un-American Activities, was displayed last month when Mrs. Agnes Meyer said at a meeting of schoolmen that unless such men as Velde, Jenner, and McCarthy are "stopped in their tracks," the independence of the American educational system will be in danger. Velde replied that Mrs. Meyer had been quoted in the Moscow *Pravda* on April 30, 1947, as writing that "it simply makes you sick at heart when you hear many radio commentators speaking so unjustly and disdainfully of the Russians."

THAT WOULD have been enough to put Mrs. Meyer under a cloud in most people's opinions if it hadn't been that her husband is publisher of The Washington *Post*. Since there are files of *Pravda* in the office, it was easy to look up the April 30, 1947, issue. It showed that the quotation was not from Mrs. Agnes Meyer but Mrs. G. S. Mayer of Port Clements, British Columbia.

There is nothing these Congressmen are doing which they could not do equally well against the ministers of the churches. Anyone who ever thinks for himself, or speaks in any other language than the stereotyped expressions of popular prejudice at the moment, is a target. That's much the same situation which exists behind the Iron Curtain.

There is a law, a lot older than any made in America: *Thou shalt not bear false witness.* It's time these Congressmen heard about it. —ELSON RUFF

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"ALWAYS YOURS." That's what my wife wrote on the first photograph she ever gave me.

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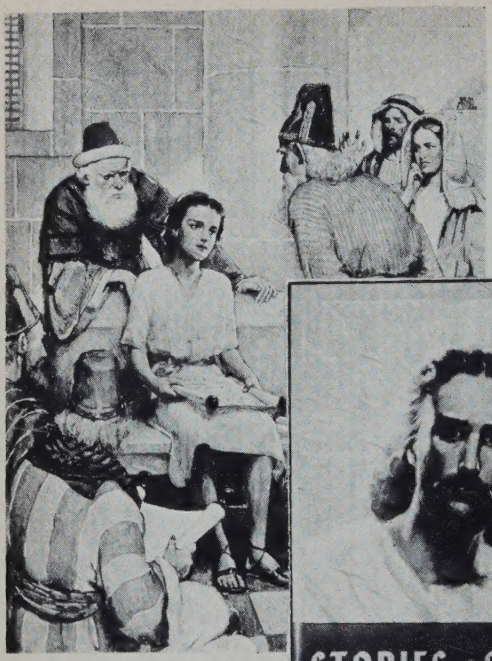

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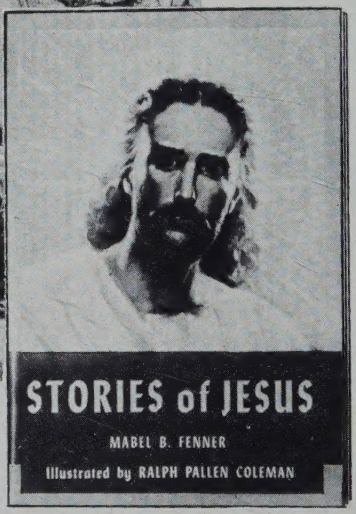

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